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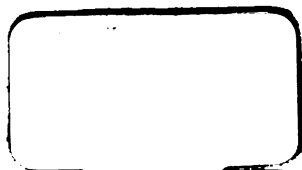
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(*E. B. T.*)



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KAMILAROI, DIPPIL, AND TURRUBUL:

LANGUAGES SPOKEN BY

AUSTRALIAN ABORIGINES.

BY REV. WM. RIDLEY, M.A.

OF THE UNIVERSITY OF SYDNEY, MINISTER OF THE PRESBYTERIAN CHURCH OF NEW SOUTH WALES.



New South Wales.

BY AUTHORITY: THOMAS RICHARDS, GOVERNMENT PRINTER, PHILLIP-STREET, SYDNEY.

1866.



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PREFATORY NOTE.



THE information presented in the following pages, on the Kamilaroi, Dippil, and Turrubul languages, was obtained by the author during three years' missionary effort among the Aborigines of Australia, including journeys over Liverpool Plains, the Barwan or Darling, and its tributaries, the Namoi, the Bundarra, the Macintyre, and the Mooni; also along the Balonne or Condamine, across Darling Downs, by the Brisbane River, and in a circuit about Moreton Bay. The shortness of the time spent in the research will account for the fragmentary character of this contribution to the Philology of Australia. In seeking knowledge of the languages, with a view to the communication of instruction to the Aborigines, the author gladly accepted the aid of colonists who, during many years' residence among that people, had learned to converse with them in their own tongue. He was especially indebted to Mr. Charles Greenaway, of Collemungool (a Kamilaroi name, meaning Broadwater) on the Barwan, for instruction in the Kamilaroi; to James Davies, blacksmith, Brisbane, who lived thirteen years with the blacks near Wide Bay, Queensland, for instruction in

Dippil; and to Mr. Petrie, of Brisbane, for instruction in Turrubul. Both before and after receiving this help, the author communicated with the Aborigines in the districts where these three languages are spoken; and verified and extended, by his own observations, the information thus supplied. Limited as is the author's acquaintance with the several languages referred to, he has met with abundant evidence of their remarkable regularity, and of the exactness with which they express various shades of thought. The inflections of verbs and nouns, the derivation and composition of words, the arrangement of sentences, and the methods of imparting emphasis, indicate an accuracy of thought, and a force of expression, surpassing all that is commonly supposed to be attainable by a savage race.





KAMILAROI:

The Language of the Aborigines of the Namoi, Barroon, Bundarra,
and Balonne Rivers, and of Liverpool Plains
and the Upper Hunter;

WITH

APPENDICES

ON

THE LAWS OF PEDIGREE AND MARRIAGE, AND ON THE RELATION
OF VARIOUS AUSTRALIAN LANGUAGES.





Kamilaroi Grammar.



THE Aborigines of Australia having no written language, the use of European letters to express their vocables is to some extent arbitrary. In accordance with the practice of those who have reduced to writing the Polynesian languages, the five English vowels and sixteen consonants are used in this grammar, to represent the sounds hereunder attached to them.

ā as a in father

a as a in mat

ē as ey in obey

e as e in net

ī as i in ravine

i as i in it

ō as o in tōne

o as o in on

ū as oo in moon

u as u in tun

ai as i in wine

ao as ow in how

oi as oi in noise

b as in bad

d as in do

g as in goose

h as in hat

j as in James

k as in kin

l as in lot

m as in me

n as in no

ŋ as ng in sing

p as in pin

r as in rate

t as in to

v as in vain

w as in way

y as in ye

There is no sound of *s*. The nasal *n*, written *ŋ*, or *W*, occurs often at the beginning of a syllable.

The letters *dh* are used to represent the sound of *th* in *than*. Instead of *j*, the sound of *dy-* or *ty-* (*y* being always a consonant) is often used; that is, in words where some aborigines distinctly utter the *j* sound, others soften it to *ty*, or even *t* or *d*.

In Kamilaroi, every syllable ends in a vowel or a liquid. They avoid the sound of two consonants together, even though one is a liquid. Thus, Doctor Milner is called by the blacks "Docketer Milener." In many words the vowel interposed between two consonants is very short. Some who have reduced this language to writing call it Kamilroi, some Gummilroy; but the aborigines insert a short sound between the *l* and the *r*. It is about equal to the sheva or half vowel, as pronounced by Hebrew scholars; and, following the method of expressing the composite sheva in the Hebrew grammars, this word will be written thus—"Kamil[•]roi." The tendency of the aborigines to attach a vowel to every consonant is known to all who have observed their pronunciation of English words.

They habitually soften the sound of the thin mutes, so that it is difficult to determine, in many instances, whether the consonant they sound is *b* or *p*, *d* or *t*, *g* or *k*. This accounts for the divergencies in spelling. Again, between the short vowel sounds of *a* and *u* it is often difficult to determine. When it is remembered that miscellany, servant, banana, abundance, are pronounced by many English people as if they were spelt "miscelluny, servunt, bunana, abundunce," or, at least, so that no stranger to the language could decide whether the vowel sound in each

case was *a* or *u*, it will not appear surprising that the short vowels, and especially the half vowels, of Kamil*roi should be differently rendered by different observers. In support of the 'spelling "Kamil*roi" in preference to Gumilroi, it may be here added that, when pronouncing the word "kamil" (*no*) emphatically, the blacks give the first syllable a prolonged sound, as of *a* in father.

NOUNS.

Nouns are declined by suffixes.

There are two nominative cases ; the first simply naming the object of attention, the second indicating the agent of the act described in a verb.

Often, however, the agent suffix is omitted, even before an active verb.

The suffixes are -dū (*the sign of the agent*) ; -ŋū (*of or belonging to*) ; -gō (*to*) ; -dī (*from*) ; -dā (*in*) ; -kūnda (*with, i.e., remaining at rest with ; this suffix is related to kūndi, a house*) ; -ŋunda or -kāle (*going with*).

Example.

1st Nom. :	mullion, <i>an eagle.</i>	mulliondā,	<i>in an eagle.</i>
2nd Nom. :	mulliondū, <i>an eagle as agent.</i>	mullionkūnda,	{ <i>with an eagle</i> <i>at rest.</i>
Possessive :	mullionŋū, <i>of an eagle.</i>	mullionkāle,	{ <i>with an eagle</i> <i>in motion.</i>
Objective :	mullion, <i>an eagle.</i>		
	mulliongō, <i>to an eagle.</i>		
	mulliondī, <i>from an eagle.</i>		

PRONOUNS.

Pronouns are declined in some respects like nouns. They have distinct dual and plural forms. All the personal pronouns begin with the nasal ŋ.

I.—PERSONAL PRONOUNS.

1. ŋaia, <i>I.</i>	2. ŋinda, <i>thou.</i>
ŋai, <i>my.</i>	ŋinnu, <i>thy.</i>
ŋunna, <i>me.</i>	ŋinnuna, <i>thee.</i>
ŋulle, <i>we two—thou and I.</i>	ŋindāle, <i>ye two.</i>
ŋullina, <i>we two—he and I.</i>	
ŋēane, <i>we.</i>	ŋindai, <i>ye.</i>
ŋēaneŋū, <i>our.</i>	
3. ŋērma, <i>he or she.</i>	
ŋērŋū or ŋūndi, <i>his or her.</i>	
ŋārma, <i>they.</i>	

The nasal at the beginning is sometimes softened down very much, especially in the second person, which may be regarded at times as *inda*.

II.—DEMONSTRATIVE PRONOUNS.

ḡubbo or numma,	<i>this.</i>
ḡūruma,	<i>that by you (iste).</i>
ḡērma or ḡutta,	<i>that yonder (ille).</i>

III.—INTERROGATIVE PRONOUNS.

āndi?	<i>who?</i> [hence the verb "anduma," tell who.]
minima?	<i>which?</i>
minna? or minya?	<i>what?</i> [hence minyago? why?]
minyungai?	<i>how many?</i>

IV.—INDEFINITE PRONOUNS.

kānūḡō,	<i>all;</i>	ḡūnō,	<i>all.</i>
minnaminnabūl,	<i>all things whatever.</i>		
ḡaragē,	<i>other;</i>	ḡaragedūl,	<i>another (hence ḡarageduli, at another time).</i>

VERBS.

The modifications of verbs are very numerous and exact. There are causative, permissive, reflective, reciprocal, and other conjugations. For example, from the root ḡummil (*see*) comes ḡummilmulle (*cause to see or shew*); from buma (*beat*) comes bumanabille (*allow to be beaten*).

[“Gīr” (*verily*), an adverb of emphatic affirmation, is frequently used with the past indicative. “Yeäl” (*merely*) is commonly used with

the same tense, when the intention is to give assurance that the speaker having told the truth, will add nothing more as a reason or excuse for the fact. In answer to the question, Why did you come? A blackfellow may say, "yeäl yanani," *I just came; that's all.*]

Example.

(Root) goäl *speak.*

INDICATIVE.

PAST :	goäld ^{ne} (contracted) goë	<i>spoke.</i>
	gîr goë.....	<i>did speak.</i>
PAST IN SMALL DEGREE :	goälñain or goälñē	<i>spoke to-day.</i>
	gîr goälñain	<i>did speak to-day.</i>
PAST IN GREATER DEGREE :	goälmiën (or gîr goälmiën)	<i>spoke yesterday.</i>
PAST STILL MORE :	goällēn	<i>spoke long ago.</i>
PRESENT :	goäl ^{da}	<i>speaks.</i>
FUTURE :	goälle	<i>will speak.</i>

[“Yila” and “yerälā,” “soon” and “by-and-by,” are often used before this tense of the verb.]

goälñari *will speak to-morrow.*

[Sometimes “ñuruko,” *to-morrow*, is used with this tense. It is not necessary.]

IMPERATIVE.

goälla *speak.*

goällawā *speak! You must and shall!*

[The emphasis and urgency of the command is measured by the prolongation of the syllable -wā.]

goälmia..... *speak, if you can, or if you dare.*

[This ironical imperative mood is common to all verbs. It is remarkably indicative of the character of the race—scornful and jocular irony is ingrained in their nature.]

SUBJUNCTIVE MOOD.

goäldai *speak.*

Ex. : yelle njinda goäldai if you speak.

For the potential they use a compound of the indicative future with an adjective: thus,—

murrū nai goälle	} <i>I can speak.</i>
able (<i>good</i>) I will speak	
yamma njinda murru goalle ?	} <i>can you speak ?</i>
(<i>word of interrogation</i>) you able will speak	

PARTICIPLES.

IMPERFECT: goäldendai *speaking.*

PERFECT: goälgendai *having spoken.*

goälmindai..... *having spoken yesterday.*

goällendai *having spoken long ago.*

wīmi *put, or put down.*

INDICATIVE.

PAST :	wīmi or gīr wīmi	<i>did put.</i>
	wīmulgē or wīmulgain	<i>put down to-day.</i>
	wīmulmiēn	<i>put down yesterday.</i>
	wīmullēn	<i>put down long ago.</i>
PRESENT :	wīmuldā	<i>puts.</i>
FUTURE :	wīmulle	<i>will put.</i>
	wīmulgari	<i>will put to-morrow.</i>

IMPERATIVE.

wīmulla	<i>put down.</i>
wīmullawā	<i>put down ; you must !</i>
wīmulmia or wīmunnūmia ...	<i>put down, if you dare.</i>

kāge *take.*

INDICATIVE.

PAST :	kāne.....	<i>took.</i>
	kāge	<i>took to-day.</i>
	kāmiēn.....	<i>took yesterday.</i>
	kāgēn	<i>took some days ago.</i>
	kābanīu	<i>took long ago.</i>
PRESENT :	kāgila or kāwa	<i>is taking.</i>
FUTURE :	kāge.....	<i>will take.</i>
	kāgari	<i>will take to-morrow.</i>

IMPERATIVE.

kāṇa	<i>take.</i>
kāṇawā	<i>take ; you must and shall !</i>
kānamia	<i>take, if you dare.</i>

PARTICIPLE.

kagillendai	<i>taking.</i>
-------------------	----------------

Tai (*hither*) prefixed to kāne makes it mean *bring* : taikāṇa—*bring*.
From yanani (*went*) is derived in the same way taiyanani (*came*).

wīnuṇj	<i>hear, understand.</i>
--------------	--------------------------

INDICATIVE.

PAST :	wīnuṇji	<i>heard.</i>
	wīnuṇṇain	<i>heard to-day.</i>
	wīnuṇulmiēn	<i>heard yesterday.</i>
	wīnuṇullain	<i>heard long ago.</i>
PRESENT :	wīnuṇulda	<i>hears.</i>
FUTURE :	wīnuṇulle	<i>will hear.</i>
	wīnuṇulgari	<i>will hear to-morrow.</i>

IMPERATIVE.

winuṇulla	<i>hear.</i>
winuṇullawā	<i>hear ; you must !</i>
winuṇulmia	<i>hear, if you can.</i>
yamma ṇinda ṇunna winuṇulda ?	<i>(interrog.) you me understand ?</i>
gīr winuṇi	<i>yes, I understand.</i>

gimbi or gim°bi..... *make.*

INDICATIVE.

PAST :	gim°bi	<i>made.</i>
	gim°bilṇēn	<i>made (to-day).</i>
	gim°bilmiēn	<i>made (yesterday).</i>
	gimbillēn	<i>made (long ago).</i>
PRESENT :	gimbildona	<i>makes.</i>
FUTURE :	gim°bille ...	<i>will make.</i>
	gim°bilṇari	<i>will make to-morrow.</i>

IMPERATIVE.

gimbilla or gim°bildi	<i>make.</i>
gimbillawā	<i>make ! you must !</i>
gim°bilmia	<i>make it yourself (I won't).</i>

SUBJUNCTIVE.

gimbildai	<i>make.</i>
-----------------	--------------

PARTICIPLES.

gimbildendai	<i>making.</i>
gimbilgendai	<i>having made.</i>
gimbilmiendai	<i>having made yesterday.</i>
gimbillendai.....	<i>having made long ago.</i>

ginya *be, become* [γγνῆμα].

INDICATIVE.

PAST :	ginyi or gīr ginyi	<i>was.</i>
	gīr giṅḡē	<i>was to-day.</i>
	gīr gimmiēn.....	<i>was yesterday.</i>
	gīr giṅḡēn	<i>was long ago.</i>
PRESENT :	gigila or gilla	<i>is, becomes.</i>
FUTURE :	gigi	<i>will be.</i>
	giṅ-ḡari	<i>will be to-morrow.</i>

IMPERATIVE.

ginya, gia, or kia..... *be.*

SUBJUNCTIVE.

gindai *be* { *yelle ḡinda ytli gindai*
if you angry be.

PARTICIPLES.

gindai, ginyendai, gimmiendai.

DERIVATION AND COMPOSITION.

Adjectives and nouns are combined for the formation of new epithets. Thus "mūga" means *blind* or *stupid*; "mūgabinna" (*blind ears*) signifies deaf. Adjectives are also formed by adding suffixes to nouns. From "yūl" (*food*) come "yūlarai" (*full, satisfied*) and "yulḡin" (*hungry*); from "kolle" (*water*) "kolleḡin" (*thirsty*). The suffix -arai (*having*) is applied by the blacks to the English word milk, to make "milimbrai" (*milkers, i.e., cows giving milk*). From "bul" (*jealousy*) comes "būlarai" (*jealous*). "-dul" is a diminutive suffix; as "yārul" a *stone*, "yaruldūl" a *little stone*. -dul is used with adjectives also; thus, "warungul" *mighty*, "warunguldūl" *somewhat mighty* or *strong*, "ḡaragē" *other, limited to one*, "ḡaragēdūl" *another*.

Verbs are formed from nouns, pronouns, and adverbs. Thus, from "mil" (*the eye*) comes "milmil" (*to see*); from "andi" (*who?*) comes "anduma" (*say who*).

From the particle "yeal" (*merely* or *just so*) come "yealo" (*also*) "yealokwai" (*like*) "yealokwaima" (*likewise*).

The noun gīrū (*truth*) is evidently from the particle gīr, meaning yes, or indeed.

The names of this and the neighbouring languages are derived from the negative adverb; thus, "kamil*roi" from "kamil" (*no*); "wol*roi" from "wol" (*no*); "wailwun" from "wail" (*no*); "wirājere" from "wira" (*no*). "Pikumbul," the language spoken on the Weir River, to the north-west of New England, is named from its *affirmative*, "pika" (*yes*) Cf. Langue d'oc and Langue d'oui.

SYNTAX.

The usual order of words in a sentence is this,—nominative, accusative, verb. Adverbs are placed before the verbs, often also before the nominative. *Ex. gr.*—

{ yamma ŋinda ŋunna ŋummi?
 (*adv. of interrog.*) *you me saw?*
did you see me?

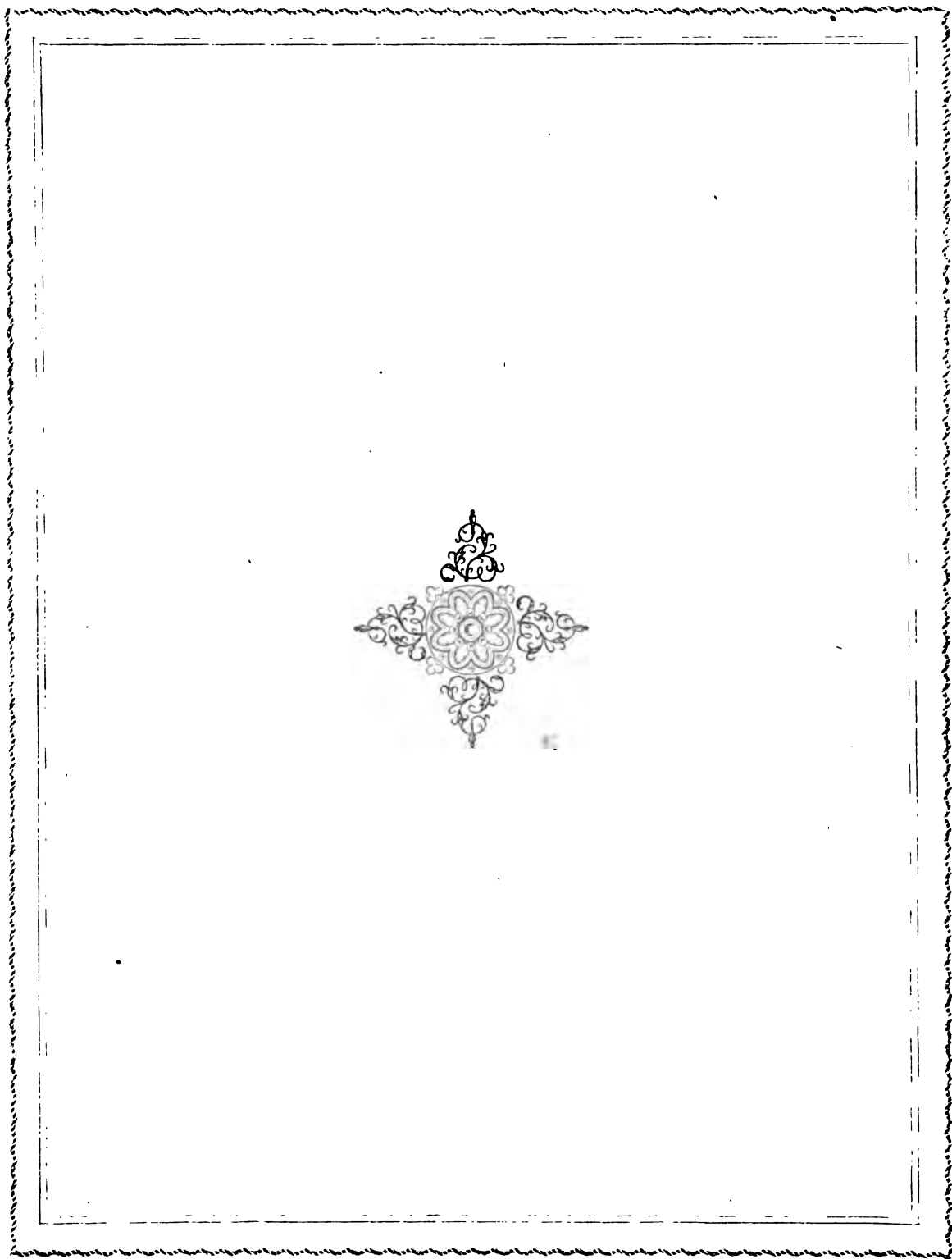
gīr ŋai ŋinnuna ŋummi,
verily I you saw.

kāmil ŋaia ŋinnuna ŋummi,
not I you saw.

ŋinda ŋai yarāman ŋummilmulla,
you my horse shew (make to see).

After “kurria,” *cease*, the verb indicating the action to be abandoned is in the imperative. Thus “kurria goalla,” *cease talking!*





VOCABULARY OF KAMILAROI.

I.—NOUNS.

1. DEITY.

God.....Bai-ame.

The Kamlaroi blacks say that Bai-ame made all things; that he is resting away in the far west. They never saw him, but regard thunder as his voice.

Spirit, ghost, or subordinate deity.....wunda.

In all parts of Eastern Australia the aborigines apply the word which commonly signifies spirit, demon, or angel, to the white man. About Moreton Bay "makoron" and "mudhere" signify ghost, and each of these words is applied to white men. So the Namoi and Barwan blacks call white men "wunda."

2. MAN: his distinctive and relative names.

man (<i>vir</i>)	giwīr	young man	
woman	yīnar or īnar	who has	} kubura
(<i>They have no word for "homo."</i>)		attended	
Australian	} murri	a bora	
aboriginal		young man	yīramurrun
(<i>The Australian "murri" and the</i>		boy	birri
<i>New Zealand "maori" do not</i>		boy (<i>small</i>)	birridūl
<i>differ much in name.</i>)		boy (<i>very small</i>)	kiriga
white man	wunda	girl	miē

girl (<i>small</i>)	miēdūl	sister	hoādi <i>or</i> burēṅāli
baby	kaiṅal <i>or</i> kaindūl	uncle	kārōdi
father	bubā	nephew	wūrūmuṅādi
mother	ṅumbā	niece	ṅumuṅādi
child, offspring	kai	childless woman	marēdūl
son	wūrūme	old (<i>grey</i>)	diria
daughter	ṅumuṅā	old woman	yāmbūli
brother	daiādi	chief	dūrunmi

family names of men ippai, murri (*or* baia), kubbi, kumbō

corresponding names of women ippātā, mātā, kapotā, bātā

The human body :—

head	kaoga	chin	tāl
hair	teḡul	beard	yarē
brains	kōmbiri	throat	wūrū <i>or</i> dildil
forehead	ṅulū	neck	nun
eye	mil	breast	birri
eye-brow	ṅūyin <i>or</i> ṅeāre	breast (<i>of woman</i>)	ṅummu
eye-lash	dīnmil	back	gūria <i>or</i> bao-a
nose	mūrū	[From biri (<i>breast</i>) and bao-a (<i>back</i>) come "birrije" (<i>in front</i>) and "bao-aḡe" (<i>behind</i>)]	
nostrils	mūyuda	shoulder-blade	pīlarā
cheek	kwāti	shoulder	wolār
lips	ille <i>or</i> kumai	arm	būṅun
teeth	yīra <i>or</i> ira	great muscle of	} pūpa
tongue	tulle	the humerus	
ear	binna	elbow	dīn

wrist	ṇunuga	hip	mila
hand	murra	thigh	durra
thumb	gūnedērbā	knee	dīnbīr
little finger	bumbugal	leg	būiyo or poiṇyū
knuckle	biēl	calf	wurūka
finger-nails	yūlu	ankle	ṇōr
side	numun	foot	dinna
ribs	turrur	heel	tāṇa
heart	ki or gi	great toe (see	} gunedērba
lungs	kaogi	thumb)	
liver	kānna	blood	guē
kidneys	mūkar or mōgur	vein	būran
belly	mūbal or mōbal	bone	burra

[hence "mūbalyal" pregnant.]

3. ANIMALS.

[Many animals, especially birds, are named from the sounds they utter.]

adder	mūndar	butcher bird	būrēnjin
animal	di	cat (wild)	bugundi
ant	dūṇjū	centipede	kīan
ant (great red)	būrudha	cockatoo	bīloēla
ant (black)	gījā	cod	guddū or kuddū
ant (green)	mūun	crane (white)	karāga
ant (sugar)	kārlin	crane (blue)	būṇabaru
bandicoot	kūru	crow	{ wārū, wān, or
bee	gunni		{ dumbāl
bustard (turkey)	burōwa	cuckoo	mūrgū

diver (duck)	ūrūṇaōa	laughing	{ gorraworra <i>or</i>
dog	būrumā	jackass	{ kūkūrāka
dog (wild)	{ murren, <i>or</i> yuggi, or maiai	jew-fish	kaikai
duck	karāṇi	kangaroo	bundār
duck (wood)	{ ṇurapāla <i>or</i> ṇunumbi	kangaroo (red)	ganūr
eagle	mullion	kangaroo (rat)	tūrwai
emu	dīno-un	kangaroo ^(paddy-melon)	wāṇjoi
fish	guiya	leeches	gūrman
(a certain species)	dukkai	lizard (edible)	munḡai
flies	būrulū	lizard	tārī
fowl ^(black, like barn-door fowl)	kulgoi	lobster	kurai
frog	gindurra <i>or</i> yūria	magpie	burugābu katālu
goanna	dūli	mole ^(water— or platypus)	pūpo-mor
goanna (large)	ūrūndiali	mosquito	mūṇin
grasshopper	{ kaodūl <i>or</i> dubbibaiala	mussel	kunbi <i>or</i> ginbi
grub	birrā	mussel shell	wollu
hawk	{ muṇaran <i>or</i> palōṇa	native companion	b ^u ralga
hedgehog	tulletulā	opossum	mūtē
horned cattle	nulkanulka	owl	būkūtā
horse	yarāman*	parrot ^(small green)	gījorigā
		parrot	kōrugan
		parrot	kōbadō
		parrot	bunbunbūlui
		perch	kumbāl

* All the Australians use this name—probably from the neighing of the horse.

pelican	{ ṇārūmbōn, <i>or</i> gūleāle, <i>or</i> gūlambolī	snake ^(deadly black with red belly) ṇundoba	
pigeon (bronze-winged)	tāmūr	snake (diamond)	yapati
pigeon (topknot)	gulawulil	spider	gurra
pigeon	mōmūmbai	squirrel	kuliya
pigeon	kollemurramurra	squirrel (flying)	bagor
plover	birūmba	swallow	millimumul
rat	kimma	swan	{ būrūdā <i>or</i> barrianmul
snake (brown)	nūrai	turtle	warraba
snake (black)	kāleboi <i>or</i> yubba	wallaby	burrai
		wallaroo	yuluma

4. MISCELLANEOUS NOUNS.

acacia pendula	maiāl	boomerang wood	giddir
anger	yīlī	box (tree)	kulaba <i>or</i> birri
apple-tree	bālūmin	box (white)	bībil
ashes	kerran	box (black)	kūburū
axe	yūndu	boat (canoe)	kumbīgal
axe mark (chop)	bail	branch ^(main arm)	durra
bag	bulba <i>or</i> mitta	[<i>The same word serves for the thigh of a man and the arm of a tree.</i>]	
bark	tūrā	broom-like	{ mērir
beak (of bird)	mūrū	shrub on	
beginning	ilambial	flooded land	
blaze	turrī <i>or</i> ṇalun	bucket	{ wolbun, buril, <i>or</i> bingui
boomerang	{ burran, burrigul, barun <i>or</i> burunba		

cloth	baia	frost	tundar
cloud	gundar, yuro	grave	taonma
cross	ṇānbīr	grass	yindal <i>or</i> goārōr
crown	kābai <i>or</i> būr	grass (long species)	yeremuda
day	yerādha	grass-tree	taplan
door	girinil	gum (tree)	yeran
down (of sedge)	munabūdā	gun	murgun
dust	yu	hail	terian
earth	taon	halo	gūṇūrima
edge	nirrin <i>or</i> yiribrai	herb (like dock)	ṇūrigul
egg	kō <i>or</i> kao	herb (like mallow edible)	berān
end (point)	{ ṇūlū, mūrū, <i>or</i> kāburun	hill	taiyul
end (butt)	wārun	honey	wadel <i>or</i> warul
evening	būlului	jealousy	būl
feathers	gūndīr	lightning	mi <i>or</i> bundūr
feathers (quills)	wiril	love (sexual)	kaiai
feathers (down)	yudāra	meat	dī
fire	wī	marsh	walōwa
flood	ūgōa	mist	dhūbēr
fog	gūa	moon	gille
foot	dinna	morning	ṇūrū
forefoot	ma	mountain	kubba
fur	baoa <i>or</i> baia	mud	minūn
forehead band	ṇūlūgair	net	kūle
friendship	ṇērūdama	nulla nulla (club)	mūrulā <i>or</i> pūndi
		path	turabul

path (short cut)	wobbu	stool (wood for sitting on)	tulu nurriligo
plain	{ künil, kūnial, or gūnyal	sun	{ yarai, yūrōka Wail-wun
plain (small)	kūnildūl	sword	gādelan
play (sport)	yūluge	tail	tubilga
post (straight)	waragil	thorn	bindēa
potato (wild)	melan	thunder	tulumi
penny royal	boiyoi	tree (wood of any kind)	{ tulu
quietness	tubbia	tree (like maial)	medir
rain	yuro or kollebari	tree (another species)	{ karui
rainbow	{ yulowirri or yulu- birgi	tree (another species)	{ yurar
sand	{ kūmbōgan or gerai	to-morrow	nuruko
sandalwood (like)	} bumbal	truth	gīrū or kīraol
scrub (thick jungle)	yūrul	war	ilāne
sedge	būrara	water	kolle
shrub (yellow flower)	durimaogal	watercourse	wārumbūl
shrub (prickly)	bindēa	waterhole	maian
shield	būmai or burin	wind	maier
skin	yūli	window	barriē
smoke	du	wing (see arm)	būjun
spear	pīlar	wing (pinion)	yutar
stars	mirri	word	gurre
stone	yārul	yam	kubbiai

II.—PRONOUNS. (*See p. 6.*)

III.—ADJECTIVES.

afraid	gīal	glad	guiyë
alive	mōron <i>or</i> ɲarilon	good	murrubā
asleep	bābī <i>or</i> ɲūrārū	green	gīan
awake	warria	grey	dīri <i>or</i> dīria
bad	kagil <i>or</i> kuggil	heavy	mūnān
bitter	butta	high	baōirra
blind	mūga	hollow	berūge
blue (light)	kaoaraoa	hot	kūduail'na
black or dark	} būlui	hungry	yūlɲin
blue or brown		jealous	būlarai
brown (bay)	dūda	lame	bain
chief	wūraia	large	būrul
clean	bullar	light (in weight)	kubonbā
clear (shining)	killu	like	yeālokwai
cold	karīl	long	gūrar
dead	bālūn	mighty	wārunḡul
deaf	mūgabinna	near	kuinbu
deep	bīrū	old (grey)	dīria
distant	urribū	only	{ ɲāndīl <i>or</i>
dry	ballal		{ muḡḡāl
expansive	muḡḡul	own	guiyuḡun
fat	wommo	outrageous	ɲūriella
full (satisfied)	yūlarai	pregnant	mūbalyal

quick	kaiabur	stupid	wungor <i>or</i> mōr
red	koïmburra	sweet	kuppa
red (light)	koïkoï	tall	kudūkudū
round	guru <i>or</i> gurugal	thin	wōladūl
short	bungudūl	thirsty	kollenjin
sick	wibil	weary	ingil
slow	bullo <i>or</i> bullowa	white	{ pullar <i>or</i>
small	kai <i>or</i> kaidūl	wicked	{ bungobā
sorry	budda	wide	milburādil
stinking	nui	yellow	muṇamuṇa
stout	būrel	young	gerīr <i>or</i> gūnagūna
strong	warunguldūl		kubura
straight	waragil <i>or</i> gurā		

NUMERALS.

one	māl	four	būlārbūlār
two	būlār	five	būlārgūlibā
three	gūliba	six	gulibaguliba



IV.—VERBS.

allay	tubbihamulle	drink	ṇāruḡi
answer	korielle	drop (<i>intrans.</i>)	dūlirri
appear	taibu	eat	tāli, tāld°na
appoint	baiald°na	enquire	taiald°na
arouse	kīrulle	fall	bundāne
ask	taialle	fear	guriguri
barter	wīulunni	feed	ṇūraūri
be	ginya	frighten	karaoële
bind	yulale	fly	parāne
bite	yīld°na	give	wūne
boil	gūtala	hang (<i>intrans.</i>)	pindēle
break	gunni	hang (<i>trans.</i>)	pindemulle
bring	taikāne	hear	winuḡi
bring forth	kaḡine	hold	{ kummi <i>or</i> kunmulta
build	wurrimī	jump	pārī
carry	{ wombail°na (<i>past</i>) wombi	keep	wīmuldi
climb	kolië	kick	{ dūduna <i>or</i> gigīrma
come	taiyanani	kill (<i>dead-strike</i>)	bālubūma
cover or shut up	kundowi	kiss	ṇaikaiala
cry aloud	kākūld°ne	know	{ tīrune <i>or</i> wīnuḡailun
cut	kārile	laugh	gindami
die	{ bālūni <i>or</i> bālū baiane	learn	yīrabaiane
dig	mōrgi		

leave off	kurria or tubilun	return (<i>intrans.</i>)	taraoële
lift	tïome	run	{ bunnagunne or punagai
lose	{ wungurimī or mūrgin	save	yuïon waragil
make	gim°bi	see	gummi
make (by hand)	murramulle	seek	kīrumēgu
make (by chopping)	baialda	send	wāala
make (by splitting)	{ baraile or mārūbild°na	sew (with needle)	gijjge
make (constitute)	mugille	shake	būlumbulā
paint	karuldai	shine	būngatail°na
pierce	dūni	sing	baoil°na
pinch	nimmolli	sit	{ guddela or gurria
pleased be	kuia dūrule	sleep	bābi, bābil°na
plunder	{ kār°mille (past) kārāmi	spread	warumailun
pour	yeremulle	stand	warine
praise	baoil°na	strip	dūmale
prepare	būkanmulle	strike	būmāle
put	maiabīa	sweep	būrunbūla
put up	maiald°na	talk	goalda
put down	wīald°na	taste	tātule, yīrabaine
quiet	maiala	teach (make to see)	gumrāilmulle
remember	wīnuḡail°na	teach (make to know)	ūrūunbulle
rend	baraine	touch	tāmulle
return (<i>trans.</i>)	kār°bille	turn away	taraoële
		wash	wurgunbumulle

weep	{ yūgila (<i>present</i>)	wonder { ^{to say} "strange!"	ŋipai goalla
	{ yūni (<i>past</i>)	work	burunbailun
	{ yūŋa (<i>impera.</i>)	wound	nimmi

V.—ADVERBS.

1. OF TIME.

now	yeladu	to-day	ilānu
then (at once)	yila	to-morrow	ŋūrūko
[yila <i>or</i> ila denotes any <i>near</i> time, past or future.]		for one day	mālo <i>or</i> ŋērīdo
long ago	ilambo	always	yalwuŋa
formerly	ŋuribu	again	yeālo
hereafter	yerāla	after	ŋurra
yesterday	aōane	then (at another time)	ŋaragedūli
		when?	wirū?

2. OF PLACE.

here	ŋowo	on this side	{ ūriellona <i>or</i> ŋūriellona
there (in front)	ŋurri	on the other	{ urrigālina <i>or</i> narrikolinya
there (on the right)	ŋutta	side	
there (on the left)	ŋurriba	hither	tai
there (behind)	murra	from above	ŋurribātai
up there	ŋurribā	far	urribū
down there	ŋuttā	where?	tulla?
outside	ŋāru		
in the midst	bigundi		

3. OF COMPARISON.

as	yeälima	very much	} murramura
so	na	indeed	
merely	yeäl	also	ḡellibu <i>or</i> yellibu
furthermore	yeälo	together	aielle
very	murra		

4. OF AFFIRMATION AND NEGATION, AND INTERROGATION.

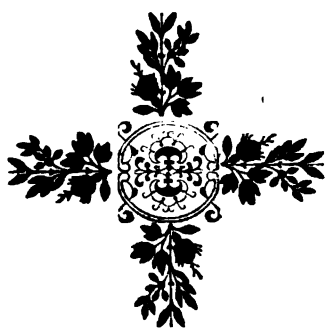
yes	yo	note of	} yamma
verily	ḡir	interrogation	
no	kāmil		

“yo” is used as a verb of affirmation: thus “ḡaia yo” (I yes) means I assert it to be so.

“yamma” is placed at the beginning of a question, like “ha-” in Hebrew.

VII.—INTERJECTIONS.

alas! (in sorrow)	ḡī!	far be it!	μη γένοιτο wunna
alas! (in pity)	ḡuragā!	onward!	kaoui!
avaunt!	kurria!	strange!	ḡīpai!



GURRE KAMILAROI.

(Extracts from a Missionary Primer, prepared for the Kamlaroi-speaking People.)

[Verbatim translation.]

Giwir kair Layāru. Weru bular boādi, māri, māta. Layaru wibil ginyi. bular boādi gurre wāala immanuelgo, goaldendai, "Wai daiadi, ginnu layaru, wibil."

Kamil yanani Immanuel. yerāla Layaru bālūni. bularbularo bābine bālūn taonda. ɪla Immanuel taiyanani. mari māta ellibu yūgillona. Immanuel goe, "Winnu daiadi yealo moron gigi," burula giwir burula inar yugillona. Immanuel daonmago yanani. yāru daonma kundawi; Immanuel goe "Winda yāru diomulla." Warma gir yarul diome. Immanuel kākūl-done; "Layaru taiyanu!" ɪla Layaru moron ginyi, taiyanani. bular boadi burul guiyē.

Waragedūli miēdūl wibil ginyi; gumba boiyoi wune; kamil miedul mur-ruba ginyi; murru ginyi wibil, gullimun bālūni.

Yaairu buba yanani Immanuel gum-millego; gir gummi: goe, "inda

A man named Lazarus. Belonging to him two sisters, Mary, Martha. Lazarus sick became. The two sisters word sent to Immanuel, saying, "My brother, Thy Lazarus is sick."

Not went Immanuel. By and by Lazarus died. Four days he lay dead in the ground. Then Immanuel came. Mary, Martha also, were weeping. Immanuel said, "Your brother again alive shall be." Many men, many women, were weeping. Immanuel to the grave went; a stone the grave covered; Immanuel said, "Ye the stone take away." They the stone lifted up. Immanuel cried aloud, "Lazarus, come forth!" Then Lazarus alive became, he came forth. The two sisters were very glad.

At another time a little girl sick became; the mother pennyroyal gave; not the little girl well became; much she grew sick, almost dead.

Jairus, the father, went Immanuel to see; truly he found him; he said, "Thou

barai taiyanuḡa, murruba gimbildi ḡai miedul. Ƙai miedul burul wibil ḡulli-mun baluni; inda taiyanuḡa ḡai kũdigo." Immanuel goe, "Ƙulle yanoai kundigo." ila yanani bular kundigo. Ƙumba duri, yugillona, goe "Ƙii! ḡii! ḡai miedul baluni."

Burula inar yugillona, goe "Ƙii! miedul baluni." Immanuel goe "kurria yũḡa. kamil miedul baluni; yeal babilona." burulabu gindami; ḡārma ḡir balunḡai wĩnuḡi. Immanuel murra kawāni miedul, goe, "miēdũl waria." ila miedul moron ginyi, warine, gurre goe. Ƙumba, buba ellibu, burul guiye.

Ƙarageduli bular giwĩr mũḡa ḡuddelona turrubulda. Immanuel āro yanani; bũlar muga wĩnuḡi. kākũldone, "Immanuel, dũrunmi, wurume dāvidu ḡummilla! ḡurrāḡa ḡeane." burula giwir goe "kurria! kurria ḡindai kakũllego." giwir muga yealo kakuldone "durunmi, wurume Davidu, ḡummilla! ḡurraga ḡeane" ila Immanuel warine, goe "minna ḡindai goalle? minna ḡaia murramulle?" ḡarma goe, "Durunmi, wuna ḡeane ḡummildai." ila Immanuel ḡarma mil tāmũlda: baiambu ḡarma murru ḡummillego."

quickly come, well make my little girl. My little girl is very sick, almost dead. You come to my house." Immanuel said, "We two will go to the house." Then went the two to the house. The mother came, she wept, said, "Alas! alas! my little girl is dead."

Many women were weeping, said, "Alas! the little girl is dead." Immanuel said, "Cease weeping. Not the girl is dead; only she is asleep." All of them laughed; they verily her to be dead knew. Immanuel by hand took the girl, said, "Damsel, arise." Then the girl alive became, arose, words spoke. The mother, father also, very glad.

Another time two men blind sat by the way. Immanuel there came; the two blind heard, they cried aloud, "Immanuel, King, Son of David, look! pity us." Many people said, "Have done! cease ye to cry aloud." The men blind again cried aloud, "King, Son of David, look! pity us!" Then Immanuel stood still, said, "What you will say? What I shall do?" They said, "King, grant us to see." Then Immanuel them eyes touches; instantly they are able to see.

Giwir quddelona littraga: bain dinna tunggōr, gurribu bainge bain; kamil yanelina. Paul, Barnaba ellibu, aro yanani. Paul goaldone; baindūl qerma wīnūqailone. Paul kaia qummildone, kakuldone, "waria qurriba dinnaga." tunggōrdūl parine, yanani ellebu."

Burulabu giwir qummi, goe "qipai!" kākūldone "Baiame bular yarine yealokwai giwir." Paul, Barnaba ellibu, bunna-qunne, kakuldone, "kurria! kamil qeane baiame; qeane giwir yealokwai qindai. qeane guiye duri; qeane budda ginyi; qeane yili ginyi, yealo qeane murru qurri-qillone. qeane murru goalda burulabu; kurria qindai yealo kagil gigile: berudi warraia, qummilla Baiame moron. Baiame gīr gūnagulla, taon, burul kolle, kanuqo minnaminnabul gimobi. Baiame yalwuja Baiame."

A man dwelt at Lystra; with sick foot diseased, very ill indeed; not he could walk. Paul, Barnabas, also there came. Paul was speaking; the lame man him was hearing. Paul earnestly looked, he cried aloud "Stand upright on feet." The lame man leapt, walked also.

All the people saw, they wondered, they cried aloud "Gods two are come down like men." Paul, Barnabas also ran, cried aloud "Have done! not we gods; we men like you. We glad become, we sorry become, we angry become, again we are reconciled. We good tell to all; cease ye any more evil to be; turn ye, look to God the living. God, verily, heaven, earth, the great water, all, everything made. God always is God (the same ever.)"





APPENDIX A.



FAMILY NAMES, CLASSIFICATION, AND MARRIAGE LAW.



LL Kamilaroi blacks, and many other tribes, as far at least as Wide Bay in Queensland and the Maranoa, are from their birth divided into four classes, distinguished in Kamilaroi by the names given at the eighteenth page. In some families every male is called "ippai," and every female "ippātā"; in others every male child is "baia" or "murri" (not "murri," the general name of the Australians), every female "māta"; in a third set of families every male is "kubbi," every female "kapotā"; and in a fourth set, every male is "kumbo," every female "būtā."

On this division is founded this law of intermarriage :—

- I. Ippai may marry kapotā, or any ippātā except his sister.
- II. Murri may marry bŭta only.
- III. Kubbi may marry ippātā only.
- IV. Kumbo may marry māta only.

Polygamy is not forbidden; but death is the punishment awarded, by their inflexible tradition, to the man who takes for a wife a woman whose name does not mark her as open to his choice according to the above rule.

Ippai is a privileged class in regard to marriage; but kumbo is the name of many noticed by travellers and settlers as exercising a kind of chieftainship.

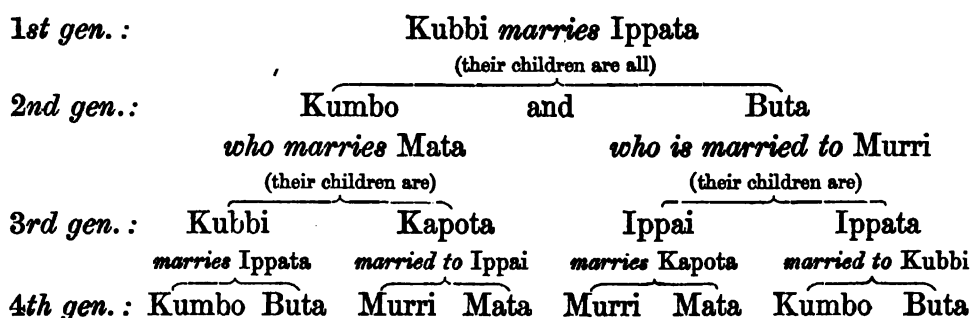
Whatever be the privileges of ippai and kumbo, they are inherited, in the course of three generations, by every family, as appears by the following rules of descent:—

1. The sons of ippai and kapota are all murri; their daughters are all mata.
2. The children of ippai and ippata are kumbo and buta.
3. The children of murri and buta are ippai and ippata.
4. The children of kubbi and ippata are kumbo and buta.
5. The children of kumbo and mata are kubbi and kapota.

The children *in no case* take the names of their parents, yet their names are determined invariably by the names of their parents.

And it appears, from the case of ippai, that the mother's name determines that of the children; for though ippai's children are murri and mata if their mother be a kapota, and kumbo and buta if their mother be an ippata,—the children of ippata, whether she is married to ippai or to kubbi, are all kumbo and buta.

The effects of these rules, in passing every family through each of the four classes in as many generations, and in preventing the inter-marriage of near relations, will appear on inspection of this pedigree:—



If ippai in the third generation chose to marry ippata instead of kapota, three families out of the four descended from the first kubbi in the fourth generation would be kumbo and buta; but if, as above, ippai marries kapota, then the third generation being equally divided between two classes, the children of the fourth generation are equally divided between the other two.

The principles of equality and of caste are combined in a most singular manner. With regard to intermarriage, the effect of the above rules is to prevent marriage with either a sister, a half sister, an aunt, or a first cousin related both by the father's and the mother's side. For instance, kubbi's sister is kapota, his father's sister is buta, his mother's sister is mata; and he may marry none but ippata. Again, of kubbi's first cousins, the daughters of his father's brothers are kapota; and the daughters of his mother's sisters are also kapota (the same name as his sisters); neither of these may he marry. But his first cousins, the daughters of his father's sisters (butas married to murriss), are all ippata; and the daughters of his mother's brothers (murriss, who marry butas) are also ippata; these he may marry. Now kubbi's father's brothers may have married his mother's sisters, so that the first cousins whom he is forbidden by law to marry may be doubly related to him; whereas those first cousins whom he is allowed to marry cannot be related in the same manner. Lastly, kubbi's nieces are all buta and mata; therefore he cannot marry one of them.

The foregoing names, with the classification and law founded upon them, extend far beyond the Kamilaroi tribes.

And even where the names "ippai," &c., are unknown, the same

system prevails. Over a large portion of Queensland, between Moreton Bay and Wide Bay, the following names are used for a similar purpose :—
bārāṅ and bārāṅgun; bundār and bundārun; bandūr and bundūrun;
derwain and derwaingun; the name in -un, being in each case the feminine of the foregoing.

Among the Kōgai blacks, to the westward of the Balonne River, the names are—

Instead of ippai and ippata—urgilla and urgillagun.

Instead of murri and mata—wunḡo and wunḡōgun.

Instead of kubbi and kapota—obūr and obūrūgun.

Instead of kumbo and buta—unburri and unburrigun.

There are five names in use among the *men* about Wide Bay, viz., bundar, derwain, balkoīn, tandōr, bārāṅ.

At Moreton Bay the wife of a “derwain” is “derwaingun;” the son of a “bandūr” is “derwain;” the son of a “barāṅ” also is “derwain.” Sometimes the son of a “derwain” is “bundar.” Sometimes the son of a “derwain” is called “barāṅ.” Brothers bear the same name.



APPENDIX B.



SPECIMENS OF LANGUAGES BORDERING ON KAMILAROI.



WITHIN the country intersected by the tributaries of the Darling many other languages are spoken, though Kamilaroi is understood by all the tribes. In fact, natives of Port Curtis, to the north, and of Twofold Bay, to the south, with others from various intermediate localities, know enough of Kamilaroi to understand and answer, in that language, such questions as this:—"Yamma ŋinda Kamilaroi winugulda?" (Do you understand Kamilaroi?) Their answer is, the *Kamilaroi* negative, "kamil."

"Koinberri" is spoken on part of Liverpool Plains and the Castlereagh; "Wirajere" lower down the Castlereagh and on the Barwan; "Wailwun" along the Barwan, towards Fort Bourke; "Kūno" lower down the Barwan; "Kogai" or "Kōgurre" on the Maranoa and Cogoon; "Wolaroi" on the Bundarra, about Warialda; "Pikumbul" on the Weir, about Calandoon; "Paiamba" and "Kĩŋki" on Darling Downs.

<i>English.</i>	<i>Kogai.</i>	<i>Pikumbul.</i>	<i>Kĩŋki.</i>	<i>Paiamba.</i>
head	būbwa	kabui	kabui	.....
forehead	bulga	wenda	.....	ŋoroggun
eye	dilli	mil	mil	.....
nose	ō	mūru	mūrtu	.....
ear	mūŋa	bidna	binna	.....
mouth	biggi	ŋunda	mūlindin	.....

<i>English.</i>	<i>Kogai.</i>	<i>Pikumbul.</i>	<i>Kingi.</i>	<i>Paiamba.</i>
teeth	yīra	tīra	tyitta (or jitta)	.....
beard	mungar	yarun	.....	.....
throat	aōar	kurungarā	būkūr	.....
neck	ṇūgūn	bimbi	dunguin	.....
arm	duru	yāma	.....	.....
hand	murra	mara	.....	.....
leg	ōlburr	buiyu	.....	.....
thigh	durra	mābūn	.....	.....
white man	.....	gūn	.....	karabi
blackfellow	murdin	mīal	.....	tyan (jān)
woman	mūrendin	tamar	.....	kidn
youth	āōla	mollumi	.....	.....
boy	āndūn	kaa	.....	birraṇa
girl	.....	migē	.....	ṇummoangān
little girl	āmbi	migēdūl	.....	.....
baby	tūru	kāgūl	.....	tjūku
I	ṇaia	.....	.....	.....
thou	inda	.....	.....	.....
he	yerango	.....	.....	.....
my	ṇaidhu	.....	.....	.....
thy	yunu	.....	.....	.....
kangaroo	ṇargu	bunbūl	.....	.....
emu	ṇūruin	ṇūrūn	.....	.....
cockatoo	digurri	giabun	.....	.....
eagle	ōtella	duē	.....	.....

<i>English.</i>	<i>Kogai.</i>	<i>Pikumbul.</i>	<i>Kingki.</i>	<i>Puimba.</i>
native com-panion	ūrrūr	ki	.....	.....
brown snake	būmburra	durupul	.....	.....
native dog	nūrun	.....	.....	.....
spear	bugga	[<i>In Kamlaroī pīlar.</i>]		
boomerang	wuḡal	[<i>In Kamlaroī burran.</i>]		
water	āmū	[<i>In Kamlaroī kolle; at Newcastle kokoin.</i>]		
house	kūndi	[<i>The same as in Kamlaroī.</i>]		
camp	yambai-edēr	.....	.....	.....

<i>English.</i>	<i>Kogai.</i>
eyebrow	milgul
shoulder	bira
fingers	murda
ribs	bibun
asleep	ōkaringo
dead	uladirri or ūlālla
hungry	ābīr
thirsty	āmūḡin

[*From āmū as Kollenḡin in
Kamlaroī from kolle.*]

weary	ḡḡil
beat	onimēala
break	unilgo
come	{ ūḡūara or ōḡuarēr

<i>English.</i>	<i>Kogai.</i>
eat	watidalulla
go	undawaralgo
hear	imbulloaddi
know	imbulgo
jump	dūmbaia
lose	wombomulla
lift up	bundalla
put down	idērburra
pick up	pundēr
run	unbermelgo
see	wottinagulla
smell	ḡutulla
sing	waralgo
throw away	ūndubidiir

<i>English.</i>	<i>Pikumbul.</i>	<i>English.</i>	<i>Pikumbul.</i>
black swan	bībū	bad	{ wombo; <i>in</i> <i>Kingki</i> ambu
hawk	kagun	hither	yurri
owl	būkūtūtā	hungry	dilgi
cuckoo	ṇugu	thirsty	{ kollejin [<i>as</i> <i>in Kamilaroi</i>]
jackass bird	kāgūran	full	būṇun
flies	kūluṇan	black	kūmba
black snake	yumba	white	kaoṽn
deadly black snake	} mindar	bring	yurri kāṇa
opossum	kūbi	catch	yalumul
mosquito	būri	give	yereūra
frog	durrā	go	yaboga
pelican	gulegale	weep	dūṇa
dog	mirri	sit	ṇinne
no	yūga	stand	kuraga
yes	pika	stand still	mobia
truly	galo	take up	kandimulla
I	ṇutta	put down	ūrā
thou	ṇinda	see	naiya
my	ṇiē		
good	wīumba		

The above specimens illustrate this fact,—that the languages of neighbouring tribes differ very much, and yet are connected by words common to both. I suppose that one word in fifty is the same in

Kamilaroi and Pikumbul, and one in eighty the same in Kamilaroi and Kogai. The suffixes are more frequently found the same in several languages.

The words for "the head" differ in every language; but "mil," the eye, and "muru" the nose, are found in most languages.

I believe "durra," varying only as durrung and durrun, is found all over Australia for the thigh, arm of a tree, or arm of a creek; "puiyu," the leg, and "dinna," the foot, are also widely spread, but not so general as durra; while for the arm the words differ in almost every language.

"Murra" or "mara," the hand, is another very wide-spread word.

The names of some animals, derived from the noises they make, are of course much alike.

The pronouns of the first and second person are nearly the same all over Australia; those of the third person differ much.

I. In Kamilaroi "ŋaia" (*I*); in Dippil "ŋai"; at Moreton Bay "gutta," "ŋatti"; South Australia (West), by Captain, now Sir George Grey, "ŋanya" and "nadjo"; South Australia, by Taihleman, "ŋaii"; at Newcastle, by Rev. L. E. Threlkeld, "ŋatoa."

II. In Kamilaroi "ŋinda" (*thou*); in Dippil "ŋin" "inta"; S. Australia "ŋinnei" and "ninna"; Newcastle "ŋintoa."

III. *He* in the above language is "ŋerma," "unda," "wunnal," "bōuntoa."

Even for the elements "fire" and "water" there are no very wide-spread names. Fire is "wī" (in Kamilaroi); "gīra" (in Dippil);

“kuiyong” (at Newcastle). Water in these three languages is “kolle,” “kong,” and “kokoin”; and at Moreton Bay is “tābbil.”

COMPARISON OF THE NUMERALS.

	<i>Kamilaroi.</i>	<i>Paiamba.</i>	<i>Kingi.</i>	<i>Newcastle, Throokeld.</i>
one	māl	kabuin	piēya	wākōl
two	būlār	purāyu	būd'la	buloara
three	gūliba	guruamda	kunnun	ṇōrō

In Turrubul (at Moreton Bay) the numbers are—

kunnar

būd'la

muddān


While the words for “one” and “three” vary in every language, bular or budela appears for “two” almost all over the country. At Portland Bay in Western Australia, “bular” is two. In Dippil (Queensland) the numbers are,—1, kālim *or* kinyara; 2, būllar; 3, kūrbunta *or* boppa; 4, būllar gīra būllar; 5, būllar gīra būllar kālim.





DIPPIL:

The Language of the Aborigines about Durundurun, on the
north side of Moreton Bay, and thence towards
Wide Bay and the Burnett District.





Dippil.



THE Aborigines about Durundurun, on the north side of Moreton Bay, and thence towards Wide Bay and the Burnett District, speak Dippil. The following words and sentences were taken down from the lips of Davies or Darumboys, the blacksmith, at Brisbane, who spent thirteen years with the blacks, and whose history is narrated by the Rev. Dr. Lang, in his "Cooksland."

I.—NOUNS.

1. MAN—dān.

head	kām	chin	yikul
hair	dhella	beard	yeran
forehead	ḡūluḡ	neck	ḡūna
brow	dipinji	breast	āmūḡ
eye	mi	shoulder	kōra
nose	murū	right hand	{ duruin or ginning
mouth	tunka		{ duruin
lips	tambūr	left hand	wottunga
tongue	dūnnūm	back	pondur
ear	binung	fingers	biddi
cheek	wāḡḡūm	thumb	biddi winwōr

little finger	biddi dūrumai	spittle	nuin
belly	dūṅun	hole through	{ murumburri or
hips	kondun	nose	{ kagarabaoïn
thigh	durran	marks on chest	mūlkar
knee	bōn	old man	winyagun
leg	puiyu	young man	kippa
foot	jinnuṅ	a crowd of men	miller
heart	dukkū	boy	ūkhūn
liver and bowels	gunnuṅ	young boy	bīrwain
flesh	baowin	baby	methindūm
blood	kukki	old woman	yīrkun, winyagun
skin	brābrā	married woman	yīrum

Relationship.

father	bobbin	brother (younger)	wūdhūṅ
mother	ṇavāṅ	sister	yaobūn
son	{ yimmu or muki- ver or kumma	uncle	immo
daughter	naiber	aunt	mārūn
brother (elder)	nūn	cousin	yimudheme
		cousin (female)	kumedheme

2. ANIMALS.

animal	mūrāṅ	bee (small)	dibbin
bat	girramā	bee (large)	turbain
bear	kūlla	centipede	gīrōwa mūrāṅ

cockatoo	kiggūm	kangaroo (female)	nūgāl kuttuwain
black cockatoo	kulverwā	do. (scrub k.)	kūlembī
doc	dōkko	do.	bārrel
crane	kwowol	do. female	baoi
dog	wutta	do. (female)	kūmān
duck	nār	kulembi)	
eagle	wūramā	do. (common)	murri
eel	yūlū	locust	yilla
emu	ṇuruin	mosquito	būmba
fish (flat tail)	billa	mouse	mōbur
fly	tibiṇ	mullet	{ kirbibba or
goose	ṇirriṇ or mulgaoi		{ undaiya
goanna	warui	opossum	narambi
goanna (yellow bellied)	} kutyi	opossum (black)	kābbila
grub		owl	kuggu
hawk	kigūm	parrot	pēr
jackass bird	kāggū	pelican	ṇirriṇga
kangaroo (old man)	} krōman	pigeon	koṇkelum
do. young		pigeon (bronze-winged)	tāmūr
do. female	yimmer	porpoise	yullu
do. (young in pouch)	} wūlbai	porpoise (small)	yūṇun
do. wallaby		quail	murrindun
do. (do. big)	kūttūwain	rat	kōṇkolai
		scorpion	merinda
		shell fish	yimar
		shell fish	yuin

shell fish	wurun
shell (oyster)	dībir
shark	kūloī
snake (black)	mūllū
snake (black deadly)	murrigīr
snake (carpet)	wunḡai
snake (whip)	wirrāwā

deaf adder	mūnulgum
stingaree (fish)	winwabā
swan	nirriḡ
tarantula	thīwā
turkey buzzard	wagun
turtle	mēbīr

3. MISCELLANEOUS.

apple-tree, a }
 species of } yūlayūlo or pōpa
 gum }

axe	muyim
axe (of stone)	yemar-yemar
axe-handle	womboi
beginning	uriunkin
boat	kumba
blossom	nerida
basket	wām, wārum
bark	kumba
box-tree	mungamungara
branch	derāḡ
bucket	pī
breadfruit	winnum
boomerang	bērkan
cloak	hella

clothes	bumbīr
cloud	mirrin
coast	bukkān
creek	durraḡ
(See thigh and arm of tree in Kamilaroi.)	
egg	bām
end	tōm
end (point)	mūūr
end (butt)	turbai
enmity	winderu
fire	gīrā
fig	kāburā or bīmēr
flat (plain)	bīru
ground	daoēr
grease	mārūn
gum (flooded)	yerra

gum (forest)	tāmbīr	path	{ ūdhumbil <i>or</i>
gum (blue)	munggar		guan
honey (white,	} kobbai	pine	gūnum
from small bee)		pleiades	mūrrinmūrrin
honey (dark,	} gilla	pole	pundai
from large bee)		poison-bark	} dilkai
hill	waikerdummai	(brushwood)	
hut	dūrabunnu	poison-bark tree	tummapūrba
ironbark	tōbun <i>or</i> tandōr	rain	yūruṇ <i>or</i> yūroṇ
interior of country	dūnba	reed	kāga
leaves	wūruṇ	river	nūken
lightning	billibīra	root	terbai
lemon	tārum	smell	kābelliman
mark (notch)	tindai	thunder	mūmba
mountain	waiker	taste	kagillaṇōr
mountain range	pondur	to-morrow	bunyīrki
mountain ridge	dūnba	shadow of a tree	tūunūrakālim
middle	nirrim	scrub (jungle)	dūri
milky way	muin <i>or</i> mūun	shield (light)	gūdmurri
morning star	dirai yīrki	shield (heavy)	yaoūn
nest	wīdhūṇ	smoke	wūlui
net	mērbūṇ	song	yaoūr
netting (act of)	duppi <i>or</i> kupera	spear (light)	kunnai
oak	billai	spear (heavy)	billar
Orion's belt	} kunnai	spear point	nōr
(a spear)		spear wound	kunnuthūm

stick (throwing)	kūtha	victuals	pintja
stick (heavy)	bīnba	water	kōŋ
stick (curved)	nulawa	water (salt)	tiŋ-ŋīr*
stick (fire)	gīradunka	waterhole	nullakōŋgōr
stem	dokko	waterspring	kongowurraim
stone (freestone)	kitta	waves	būriman
stone (black)	mullu	waves (breakers)	bokanbūriman
stone (flint)	kūnkum	winter	{ wulladha or wiggim
summer	ŋūrūŋān	yam	tam
swamp	tikumbi	yesterday	nāmburā
track (of feet)	jinun daoēr		

II.—ADJECTIVES.

bad	wurāŋ	many	mūrrin
black	mūlū	new	dullibā
fast	gillawa	old	wurubain
good	gilangūr	round	duruin
heavy	tānkinbūl	short	tālbūr
hungry	kāndū	slow	dhimpe
large	winwōr	small	dummai
light	nundi	tall	kuran
long	kuran	white	kukkul

Comparatives are formed by doubling, as talburtalbur—too short or very short.

*In Turrubul, at Moreton Bay, water is "tabbil"—salt water "tabbilbōŋ," i.e., *dead water*.

III.—VERBS.

bend	kumaṅgāli	lie (tell lies)	yupillime
build	{ bunnin <i>or</i> dūriyankin	make	{ yūnka <i>or</i> boberen <i>or</i> dūrianker
call	buīalle	run	bitelle
come	bain	see	nunyin
come back	bumgai	sharpen	kuriṅēyer
convey	dandinna	sit	ninnai
fight (<i>with sticks</i>)	kudhera baiyi	sleep	mībon
fight (by pulling hair) }	tella baiyi	spear (to throw the kunnai) }	bōnkōg
fasten together	bunurrin	spear (to throw the billor) }	nūrvain
give	wa	stop	yūnmigo
go	yannin	spit	nuinbirra
hang	dungillina	taste	kābundinna
jump	burrain	thrust out	birra
kill	baigin	touch	budyā
kneel	bōndabumi	walk	yenna
laugh	wedhewedhā	weep	dūṅgin
lie (recline)	yūnmigo		

IV.—ADVERBS.

back again	buiya	not	bā
here	gai	where ?	wunti ? <i>or</i> winta ?
long ago	wūrūkūrubra	yes	yoai
no	kabbi		

V.—PRONOUNS.

I, ɲai, *or* ai, *or* ɲutta
 me, unna
 to me, enna
 we two, allen, *or* ɲullɪŋ
 thou, ɲin, ɲinna, inta, indu
 ye, ɲindai
 he, unda

that (pointing to it) numbain
 that (in front) mittenda
 that (behind) kutyenda
 that (on the right) duruɲnya
 that (on the left) wūdhunggeru
 that (above or below) minda

DIALOGUES IN DIPPIL.

Ƴin wunti yanin ?
 Ƴai yōwai yanin,
 Ƴin winta bain ?
 Ƴai bariŋ bain,
 Ƴai kändū ; enna wā,
 Ƴai bālūn kōŋgo ; enna wā,
 Winyo Magilpi ? Minda bobain,
 Mākoron indu nunyin ?
 Yoai,
 Mākoron wunti yanin ?
 Dalle winta mākoron yanin ?
 Nāmbūr wūrri yanin,
 Dān murriyu yanin,
 Dān winta bunna bumgai ?
 Bunni yirki bumgai,
 Wūnda kurbunta bumgaigo,

You where going ?
I northward am going.
You whence come ?
I from the south come.
I am hungry ; to me give.
I am dying for water ; to me give.
Where's Magilpi ? there he stands.
White men have you seen ?
Yes.
White men whither went ?
How long since white men went ?
The day before yesterday they went.
The aborigines after kangaroo went.
The aborigines when will come back ?
To-morrow morning they come back.
In three days they come back.

Ƙullin kroigo yengo Boppilkurri.	<i>Let us for opossum go to Boppil.</i>
Ƙulle winta bunna mārā bago ?	<i>We where them shall roast ?</i>
Bunna nundara,	<i>By and by, on the other side.</i>
Ƙulle dher mūrrin na mērbāṅ,	<i>We have plenty of nets.</i>
Allin bunna duppigo yango ?	<i>Shall we to set nets go ?</i>
Nulla winta kām bunna-unḡo ?	<i>Which way are heads to turn ?</i>
Murrinda bunna watungariungo.	<i>Very much to the left.</i>
Ket yenka kānkulli.	<i>On meeting call out.</i>
Bā bitulle ; dhimper ; kānkulle.	<i>Don't run ; take time ; shout.</i>
Minya dhūrṛa būtēr ?	<i>How many did they kill ?</i>
Mūrrinmūrrin,	<i>Very many,</i>
Krōman kurabunta,	<i>Old men kangaroos three,</i>
Tharuain būdela,	<i>Bucks two,</i>
Yimera boppa,	<i>Does three,</i>
Ball būdela,	<i>Wallabies two,</i>
Witta bullana,	<i>Native dogs two,</i>
Ƙōrōn kalim.	<i>Emu one.</i>
Urru dān bumgain bobbinkurri ba baingingo.	<i>Some blackfellows came here my father to kill.</i>
Bobbin bundu yūnmigo,	<i>Father asleep lay.</i>
Bobbin kammi bunnaginmain.	<i>Father uncle him awoke.</i>
Dān di yōwai baigin dan barringa ; dan barringa bitellin.	<i>The men of the north beat the men of the south ; the men of the south ran away.</i>
Budela gira budela bālūn,	<i>Four died.</i>
Kumbakabbi, dān di Bimba,	<i>Kumbakabbi, a man of Bimba,</i>

Kām baigin dan di Tōūn.
 Dān kerbona durraṅ burin.
 Dān da Boppil burain,
 Wa unda Dankurri ninnain,
 Unda burain dūrigo,
 Unda murrinda buiyallin,
 Undaru dukkira kaowin.
 Ba dan bumgain,
 Undaru tankaru kaigin.
 Magilpi Boppilkurri yanin yīrki,
 Unda na burain nunyin;
 Undaru būnman.

Wāllin mēbirgo gu iṅyago.
 Wunti nummulligo?
 Tōm karango yango.
 Kumba ṅattu, ṅindu,
 Yikki kerbana.
 Wā wunna budyigo,
 Wīn kwivī.
 Wutta wunna budyigo,
 Wutta kwivī.
 Kai! budyin!
 Wuraka mūrrin; kai,
 Kām wurrin.
 Kai unda bumgain kuruburū.

*Head cut from a man of To-un.
 Man another thigh was broken.
 A man at Boppil was mad,
 Not he with men dwelt,
 He went mad in to the scrub,
 He often cried out,
 Himself with knives he cut.
 If men came,
 He with teeth bit.
 Magilpi to Boppil went next day.
 He the madman saw;
 Him he cured, i.e., "būnman" drew
 out (the evil.)
 Let us for turtles go out.
 Where shall we look?
 To Sandy Flat let us go.
 Canoe my, yours,
 Also another.
 And when you find
 You whistle.
 I when I find
 I'll whistle.
 Here! found!
 Dive plenty; here
 Head first dive.
 Here he comes another.*

Ūradummain.

Ponderūna wundīna.

Kai mēbīr baigin.

Morbaingo,

Tundar baigi ; gūnaṅ būnma.

Dukkin mōhar,

Wuruma buggo.

Dān buīalle mēbirgo.

He's caught.

On his back turn him up.

Here's a turtle caught.

Roast him,

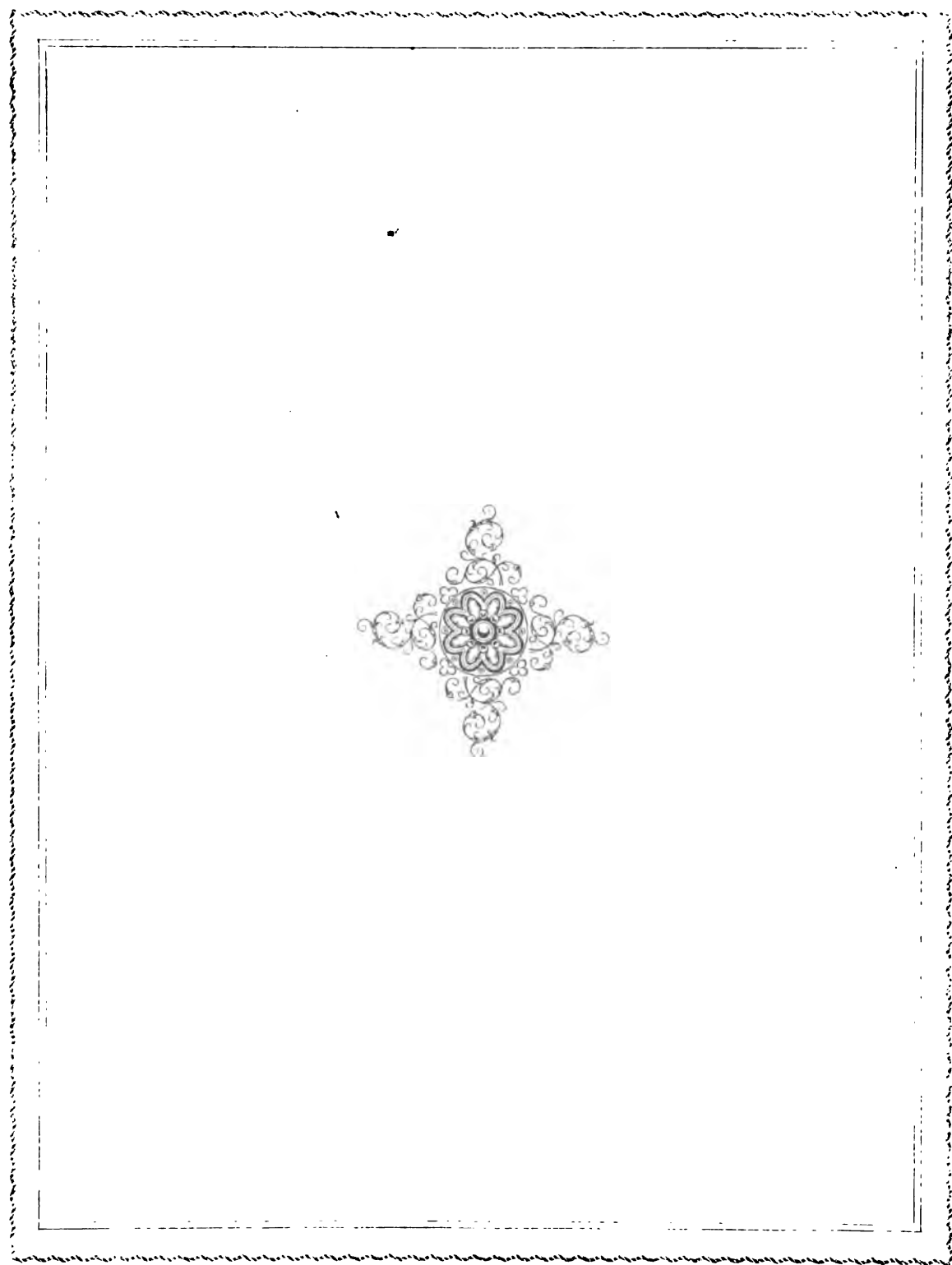
Shell break ; inside take out.

Red hot stones lay.

Put it on the fire.

The men call to the turtle.







TURRUBUL:

The Language of the Aborigines on the Brisbane River.





Turrubul.



HIS language is spoken on the Brisbane River. It does not extend nearly so far as Dippil.

There are in Turrubul, nouns, pronouns, adjectives, verbs, adverbs, and conjunctions. Instead of prepositions, suffixes are employed.

I.—NOUNS

ARE REGULARLY DECLINED.

-du (*suffix*) signifies agency, and distinguishes the nominative which has a verb from the simple name

nūbba (*suffix*) signifies possession.

Example :—

1st Nominative : duggai *a man*

2nd Nominative : duggaidu *a man (followed by a verb).*

Genitive : duggainūbba ... *of a man.*

Dative : dugganu *for or to a man.*

Accusative : duggana *a man.*

Ablative : duggaibuddi *with a man.*

duggaiti..... *at a man.*

duggaida *from a man.*

Plural : duggatin *men, people.*

GENDER.

Difference of gender is expressed sometimes by using different words; as *kruman*, a male kangaroo (largest species); *yimma*, female kangaroo.

Sometimes the suffix *-gun* gives a feminine signification, as in the proper family names, *e.g.*, *derwain*, *derwaingun*; *bundar*, *bundargun*, or *-un*, as *bandur*, *bandurun*; also *nurring* (son); *nurringun* (daughter).

II.—PRONOUNS.

The Turrubul has personal, possessive, interrogative, demonstrative, and indefinite pronouns.

(1.) PERSONAL.

<i>Singular :</i>	1. <i>ɲutta</i> , <i>atta</i> , <i>ɲai</i> , <i>ai</i> , <i>ɲia</i>	<i>I</i> .
	2. <i>ɲinta</i> , <i>inda</i>	<i>thou</i> .
	3. <i>wunnāl</i>	<i>he, she</i> .
<i>Dual :</i>	1. <i>ɲullin</i>	<i>you and I</i> .
	2. <i>ɲilpūɲ</i>	<i>ye two</i> .
	3.	
<i>Plural :</i>	1. <i>ɲulle</i>	<i>we</i> .
	2. <i>ɲilpūlla</i>	<i>ye</i> .
	3. <i>wunnalina wunnale</i> or <i>wūnyale</i> ...	<i>they</i> .

(2.) POSSESSIVE.

1. *ɲurribā*..... *my*.
2. *ɲinnubā*

(3.) INTERROGATIVE.

<i>Masculine and feminine :</i>	<i>ḡandū ?.....</i>	<i>who ?</i>
<i>Neuter :</i>	<i>minna ?.....</i>	<i>what ?</i>

(4.) DEMONSTRATIVE.

<i>This</i>	<i>duḡa.</i>
<i>That</i>	<i>ḡurūḡa.</i>

(5.) INDEFINITE.

<i>All</i>	<i>ḡāmbille.</i>
<i>Another</i>	<i>kurruba.</i>
<i>Many</i>	<i>millen, millenkulle.</i>

III.—VERBS.

The most remarkable feature in the grammar of the Australian languages is the very extensive inflection of the verbs. The voices, active, reciprocal, causative, permissive, &c., are numerous ; and the tenses are adapted to express various slight modifications of past and future.

	<i>bulkurri</i>	<i>to come.</i>
	<i>bulkairi</i>	<i>bring, i.e., cause to come.</i>
INDICATIVE PAST :	<i>bulkurri</i>	<i>came.</i>
FUTURE :	<i>bulkulliba</i>	<i>will come.</i>
IMPERATIVE :	<i>bulka</i>	<i>come.</i>



VOCABULARY.

(Words in brackets are used at Durundur, near the Glass-house Mountains.)

I.—NOUNS.

1. NAMES OF MOST IMPORTANT OBJECTS.

God	{ Mūmbāl,* Mirir, Burrai, Burrāni	moon	{ killen, bābūn, kākurri (ḡaitjuḡ- gil) (ḡudduḡ)
man	duggai	stars	{ mirregin (mirringim)
woman	{ jūndāl (ḡingurun) (ḡingaran)	earth	tār
ghost, spirit, also white man	{ māḡuī, makoron, mudhar	sky	birra
soul	{ ḡūrū, nūrul, tuḡgin	man (white)	{ makoron, makūrraig
devil	{ māuī, maowi, maiḡi	woman (white)	tjerran
sun	{ biḡi (bulūbār), (kuiyar)	aborigines	{ tyān, dān, dumbāḡ, kurriḡum
		aboriginal man	dan
		aboriginal woman	{ yeran

* "Mumbal" signifies thunder. It is also used as the name of the Great Being who speaks in thunder. So did the Britons, before the introduction of Christianity, worship Taranis (Thunder) as one of the three deities they acknowledged. At Point Macleay, in South Australia, the aborigines speak of "Nurundee" as the supreme God. "Mirir" is used in this sense far along the coast to the south, and "Dhurumbulum" has the same meaning at Twofold Bay.

2. MAN : parts of his body.

head	māgūl (kom)	arm (fore-arm)	tāron (wiyebbi)
hair	kabui (kum)	hand	murra (dukkur)
forehead	yīlim (ḡūlūḡ)	finger	killin
eyebrow	{ mithiltin (dippinjun)	finger-nails	mūkkūra
eye	mil, mīa	belly	tiggeri (kūddur)
nose	mūro	thigh	durra (durrūḡ)
lips	tāmburū	knee	bōn (būdn)
teeth	tiēr (duḡgāl)	leg	puiyo
cheek	(tūḡgor)	foot	tīdna (dinnāḡ)
ear	pidna (pīnāḡ)	blood	kaoūn, giwūr
beard	yeren (yēya)	bone	{ tīrben <i>or</i> tjīrben, geral gerald, dīḡ
throat	(dūnūḡ)	vein	kaiyūḡ
neck	(ḡurrun)	breath <i>or</i> spirit	gār, ḡuru
breast	tundera (ḡuḡḡūr)	flesh	paigulpaigul
back	toggul	flesh and blood	būdelum
side	kutta	marks in the	{ mulwarra
shoulder	kikka	flesh	
arm (humerus)	yumma (ḡumiḡ)		

3. MAN : his relations.

father	bīḡ, babūn, būba	son	{ nuridmun,
mother	pūjāḡ, būdāḡ		{ nurrin
child	nāmmūl	daughter	nuringun, kīn

wife	{ mirru (dual) mirrūṇ	grandmother	(kumiṇun)
brother	{ ṇubbunja, ābāṇ, (wuntjimun)	girl	kīn, yurumkun
brother (younger)	duañjal	little girl	killalān
sister	dāddi, muṇuṇkul	boy	{ mualum, dūandin, buiyīr
friend (comrade)	uīṇun	baby	mōalam
grandfather	(yuguīnpin)	young man	kippa
		full man	mutta

4. ANIMALS—Daoṇ.

bird	mirrūn, daoṇpin	flies	dūdunburra
bream	ṇullun	jackass bird	kakōwan
butterfly	bālūmbir	kangaroo	(murri)
catfish	ṇāmerikurra	kangaroo (old man)	{ kurūman, g ^r rūman
cockatoo	kaiyar	locust	dinpīr
black cockatoo	karara, karēr	mosquito	tībing
cock of wood	kaoal	mussel	būkkaoa
crow	wowul, wowa	mussel (large and beautiful)	dūllin
dog	mēyē, mirri	opossum	kubbi
dog (wild)	ṇulgul	pelican	bulualum (ṇirriṇ)
duck	ṇa, nar	sea pigs	yūṇun
eagle	dibbil (būdhār)	shark	poai
eel	tāgun	snake	{ kābul, buī, yūun, (yūwuṇ, wuṇai)
emu	(ṇurun) ṇuyi	whales	tālūbilla
fish	{ ṇandakul, (ṇun- daya), kuīyur		

5. MISCELLANEOUS NOUNS. •

ant-hill	tānmurrin	fern	dūrvin
basket	yirimbin	fig	ṇōaṇā
basket (small)	bunguṇ, bungōm	fig (little)	kunnin
boat	kūndu	fire	{ tālu, kuddum, or kuiyim
boat's deck	kurragutta	grass	{ bungil pungil, bōn
boomerang	barrakadan	grass (long coarse)	waliwallingarāṇ
boots (feet, belonging to)	dinnaṇūba	grass (same)	wugarpin
breadfruit	tjunggūl	grass (another variety)	tūkkā
bucket	yuppar	grass (rushes)	yikibbin
bushes	kuddal	hat (head, belonging to)	magulkuba
charcoal	kūroin	hilaman (shield)	kuntan
clay (pipe)	dūllāṇ	herb	kēgirelpin
clay (red)	guiyiṇ	herb (creeping)	dām
club	tabbīr	herb	muttaguntunbin
corobbary	yowar	herb (water-wood)	yerrā
day	bīgi	herb do.	nambūr
dung	kudena	herb (fern-like)	yūgai
dung (man's)	bāndiko	hole	mīr
dung (ox's)	gunāṇ	leaf (dead)	wuṇ
dung (dog's)	duṇḡul, dūal	light	kittibilla
dust	yārūn	light (of candle)	telṇa
of dust	yārūntībēr	lightning	{ tudnagain or tugnain or tjiḷ
earth (dry)	{ girar, yarun, durrun		
evening	bīgibīrpi		

master	bundūr	river	warril
morning	ṇūnnunubbū	road	{ kulgun <i>or</i>
mud	wōbum		{ gulwun, tumbar
mug	būnduin	sand	yaruṇ
name	nurri	sea	{ pāmirrikirri,
necklace <i>or</i>	{ kaiṛbin		{ tabbillōn
headband of		shape	ṇōr
yellow reeds		shield	kuntan
net	baial	smoke	dūūn
large fish net	mundin, tumma	spear	bilan, gunnai
kangaroo net	mērbuṇ	stone	nullungirra
night	ṇūnnū	things	nunantjin
nulla nulla (club)	taberi	thunder	mūmbāl, mūgara
potato	gua, gulwāl	trousers ^(high, belong- ing to)	derrauḇa
quartz pebble	dākki	water	ṇaraoin, tabbil
rainbow	kai-ao-ūr	wharf	mumpa

Various species of Trees.

tree	{ paggum, bāgūr	gum (another)	bulōrtum
	{ (wīlaṇ) du	gum do.	kūndibar
fig	gurai, ṇōaṇā	gum do.	mungar
myrtle	{ burutha,	oak (swamp)	būndibar
	{ tabilpulla	stringy-bark	tī
gum	gillumbir	tree blossom	bumbār
gum (another)	yurra	log	burāl, mullin
gum do.	bunēri	dry and dead tree	dulgai

brushwood	dārūm, dillār	another species	burabi
small tree bearing a black berry	bundai	stump	billayīr
		a red leaved shrub	guran tuanpin
another species	kidnabullum	another shrub	dīrbāṅ
do.	bīgnpēr	another shrub	dūrī
do.	bündūgumbin	another (water shrub)	duntibbin
do.	wungō	another (like raspberry)	kūbbūkubbūran

II.—ADJECTIVES.

alive	milbulpu	good	murrūmba
black	kurun	great	kurūmba
blind	milwāddeli	hungry	waiara
cold	īgil	like	ḡāmba
dark	kūrun	red	kaoīnkaoīn
darling	kunmān	useless	waddeli
eldest	ṅawudenmun	white	buppa

NUMERALS.

1	Kunnar.	2	būdela.	3	muddān.
4	budela budela.	5	muddanbudela.		

ORDINAL NUMBERS.

first	yutta.	second	kurruga.
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III.—PRONOUNS—(SEE GRAMMAR).

IV.—VERBS.

appear	nūmbāni	meet	dāndīri
break	būṅūdin	name	naiburri
breathe	pui	pity	tūgūl
bring (cause to come)	bulkairi	run	buaraoa ; igerē
close up	dūllūṅūtūmurri	say	yari
come	bulkurri ; bā	see	nanni
come back	wirēpi	send	waiari
covered	kūnkamurri	separate	pūnmāngillin
cut	{ kaii ; kabāri ; kulkurri	set (sun) ; will set	{ kurrai ; kurraipuggu
draw out	pūnmān	sit	ṅinnen
fly	yūrudūṅa	shine ; will shine	{ numbai ; numbaipuggu
give	wuddā	sleep	būgān
go	yādeni ; yennan	sleep, put to	buganmurri
grow	{ durun, duruthūṅa	stop	kagalōm
kiss	dāndildelaiina	swim	yūrudūṅa
lose	balloteriari	want	yanēri
make	yugāri	work	yakka

V.—ADVERBS.

afar	yūnpāṅ	long ago	kalōma
afterwards	burru <i>or</i> pārū	not	yugar (wūkka)
also	ikki	now, at once	berren
altogether	} tāgo; jāgo	quickly	bānka
completely		there	nām
first	berren	there (very far off)	nā-m
here	goggum	yes	yoai

Adverb of interrogation ēko.

Unlike “yamma” in Kamilaroi, “ēko” is put at the end of the question.



NAMES OF ABORIGINES ON THE BRISBANE.

[The first is the proper personal name ; the second, the family name.]

Bippinerra (bundar).

Dugalantin (bundar)

Berali (bundar)

} old men, brothers, uncles to Bippinerra.

Būrrul (derwain) a very tall man.

Dūrūr (derwain).

Dulluwunna (derwain) son of Birumbirra (bandūr).

Wudnanga (derwain) his wife Bumerum (derwaingun).

Baiiba (derwaingun).

DIALOGUE.

minya inta yuggari?

What you have done?

minya inta berren yuggaliba?

What you now are doing?

kāhū! ŋutta kulkulliba

Stop (just now)! I am cutting

diraŋum bagur

This tree

tagoba or jakoba

Altogether.

ŋutta yuggari berren.

I have finished now.

nām ŋandu?

There, who?

ŋurri bulkai minyalūŋ?

*To me bring that thing—what d'ye
call?*

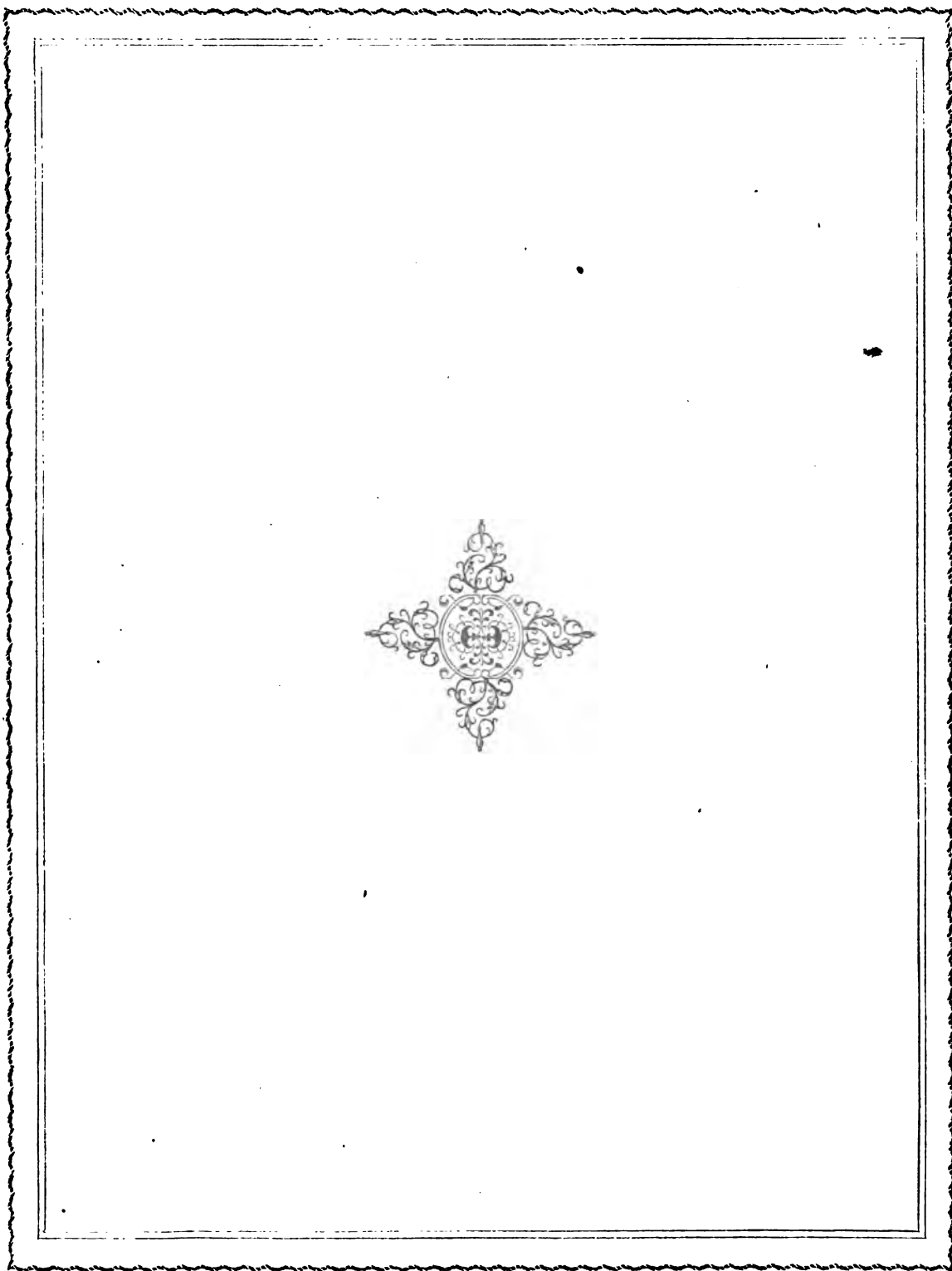
wūnyalu yaraman bulkairi.

He the horse brought.

wunyalu nurriŋ waiari

He (his) son sent.

(wēari)



PARAPHRASES.

From Genesis i., ii., and iii.

Mumbāl ɲāmbillebu nunāntjīn yugāri.

God all things made.

Kālōma bigi yugār, ɲa killen yugār
ɲa mirregin; ɲa daoūn yugar milbūlpū.
Ikki tār, ɲulpa ɲinēdu, tār yugār.

Long ago sun not, and moon not, or
stars; and creature not living. Also earth,
we upon it, earth not.

Kurumba Mumbāl ɲāmbillebu yugāri.
Tār berren kūrūn, yugar ɲōr ɲinēdu.
Kūrunkūrun wungunti tabbil ɲinne.
Bāgūl yugār dūrūthūɲa tār̄ti, kuddal
yugār, duggatin yugar, yaraman yugar ɲa
murri yugar, ɲurun yugar.

Great God all made. Earth at first dark,
not shape in it. Darkness upon water sat.
Trees not growing on earth, bushes not,
men not, horses not, and kangaroo not,
emu not.

Mumbal ɲāmbillebu yugāri, muddān ɲa
muddān bigi. Yutta bigi; Mumbal yāri;
"Kittibilla bulka!" Berren kittibilla
bulkurri. Mumbal kittibilla nānni; kitti-
billa murrumba; Mumbal kittibilla pūn-
māngillin kūrunkūrun̄ti. Mumbal kitti-
billa naiiburri Bigi; wunnal kurunkurun
naiiburri ɲūnnū. Bigibirpi ɲa ɲūnnū-
ɲabbu bigi kunnar.

God all made three and three days. First
day; God said; "Light come!" Instantly
light came. God the light saw; the light
was good; God light separated from dark-
ness. God the light named day; He
darkness named night. Evening and
morning, day one.

Bigi kurruga; Mumbal birra yugari.
Bigi muddān; Mumbal yari; "Jam-
billebu tabbil kunnarti wuni; ɲa durrun

Day second; God the sky made. Day
three; God said; "All waters to one
bring; and dry land appear." Afterwards

nūmbāni." Burru wunnal tabbil naiiburri
Tabbilbon; Wa durrun naiiburri Tār.
Wunnal bāgūr yugari ʔa bungil; bungil
dūrūn, tār kūnkamurri

Būdela ʔa būdela bigi; Mumbal bigi
ʔa killen yugari; Wunnal yari; bigi
nūmbaipuggu; burru wunnal kurraipuggu.
Ikki Wunnal mirregin yugari.

Budela ʔa muddan bigi; Mumbal
taoūnpin yugari; taoūnpin wungunti
yūrūdunga. Wunnal kūrūmba tāllūbilla
yugari, ʔa baai ʔa yungun ʔa ʔambille
kuīyūr yugari; kuīyūr yūrūdunga tabbiliti.

Muddān ʔa muddān bigi; Mumbal
yaraman, bulla, murri, yūwun, kuppi,
mirri, ʔulgul, munkimunki, ʔambillebu
milbūlpu tarti ʔinedu yugari. Burru
Mumbal yari; ʔulle yugale duggai ʔamba
ʔulle; ʔa Wunnal bundūr ʔambillebu
tarti, ʔa ʔambillebu nanantjin ʔinēdu.
Berren Mumbal duggai yugari ʔamba
Wunnal murrumba. Ikki Mumbal jundal
yugari ʔamba Wunnal murrumba. Mum-
bal yārūntibēr duggana yugari. Wunnal
ʔuru pūi kurribunmurri murudi; berren
duggai milbūlpūbun; Mumbal duggana
naiiburri "Adam."

He water named sea; and dry land
named earth. He trees made and grass;
grass grew, earth it covered.

Two and two day; God sun and moon
made; He said; sun shall shine; afterwards
it shall set. Also He stars made.

Two and three day; God birds made;
birds upward were flying. He great whales
made, and sharks, and sea-pigs, and all
fish, made; fish swim in water.

Three and three day; God horse, bullock,
kangaroo, snake, opossum, dog, wild dog,
sheep, all living creatures on earth dwelling
made. Afterwards God said; "We will
make man like us; and he master of all the
earth, and of all things in it." At once God
man made like Him good. Also God woman
made like him good. God of dust man
made. He a soul breathed into nostrils;
at once man was alive; God man named
"Adam."

Mumbal yari "Yugar murrumba duggai kunnar ninnen. Yutta jündäl wannaun yuggäle" Mumbal Adam büggänmurri puŷyala daiŷn. Mumbal tirben (tjirben) küttädibēr pūnmān; Wunnal banka paigul-paigul düllūgūntūmurri. Berren Wunnal tjirben kuttadiber pūnmānibēr jündāna yugāri. Burru Mumbal jundāna bul-kairi duggānu. Adam yari "Kā jundal tjirben tjirbenti nurrībāti, ŷa paigulpaigul paigulpaigulti nurrībāti; wunnal jundal nurrība."

Nurri duggai Adam; nurri jundal Iv. Mumbal duggana ŷa jundana yari: "Winta tjungūl, ŷōaŷā, kunnin, boinyi boinyi, ŷāmbillebu bagulti tulla: ŷündū kunnar bāgūr ŷūrti jillērdū inta wanna dungama bagurna tulla. Winta winna dungama bagurna tulli, ŷa ŷinta ŷündū balluia bigibu."

Waddeli maguŷ yūnti bulkurri; wunnal yari "Mumbal yari, ŷinta wanna ŷāmbillebu bagulti tulla?" Iv yari: "Mumbal yari gulleŷunna; ŷinta tjungūl, ŷōaŷā, kunnin, boinyiboinyi, ŷāmbillebu bāgūlti tulla; ŷündū kunnar bagur ŷūrti jillērdū inta wanna dungama bagūrna tulla. Winta winna dungama bagurna tulli, ŷinta ŷundu balluŷa bigibu. Bagur ŷūrti jillerdū tūnbul."

God said "Not good man alone to be." I woman for him will make. God Adam sleep made long lying down. God a bone out of side pulled; He quickly the flesh closed up again. At once He the bone out of side pulled out a woman formed. Afterwards God the woman brought to the man. Adam said "This woman bone of bone mine, and flesh of flesh mine; she wife my."

Name man Adam; name woman Eve. God to man and woman said: "Ye breadfruit, fig, little fig, bunya bunya, all trees eat; only one tree in midst standing you do not of that tree eat. Ye when that tree eat, even you surely will die that day."

A bad demon into serpent came; he said, "Has God said, ye must not all trees eat?" Eve said: "God said to us, ye breadfruit, fig, little fig, bunya bunya, all trees eat; only one tree in midst standing ye must not that tree eat. Ye when that tree eat, ye surely will die that day. Tree in midst standing forbidden."

Maguī yūnti qīnēdu yari, "Winta yugar balluī. Burru qinta winna bagurna qurti jillerdu tulli, mil qinta yuggaipa; qinta qamba Mumbal." Jūdāl quīpunāng yūun wīnungurri; kudna muīya dūnga bagūrnū. Burru wunnal pūnmān; qā turri, qā dugganu widdan; duggaidu turri. Wunnale mil yuggān; wunnale mūginpunni; wunnale quruman kuddalti Mumbalnundi, naiya qundu qullinga.

Mumbal kungaīn: "Adam, winna inta?" Adam yari, "qutta yundum; qutta mūginpunni, qutta quruman." Mumbal yari: "Inta minninji mūginpunna? Inta bagurna qurti jillerdu turri?" Duggai yari: "Jundal Inta qurri widdanibēr, wunnal jundal qurri bagurti widdan; qā qutta turri." Mumbal jundana yari: "Inta minya yugāri?" Jundal yari: "Yuundu qunna nulluqmurri yari; qā qutta turri." Mumbal duggana qā jundana yari: "Ipūq budelabu balluī. Ipūq yārūng kūmbal, qā yarung kūmbal ilpūq wirrē."

The demon in serpent dwelling said "Ye not will die. After you when tree in midst standing eat, eyes your will be well; you like God." The woman believing the serpent heard; heart was longing for the tree. Then she plucked; and ate and to man gave; the man ate. Their eyes saw well; they were ashamed; they hid themselves in bushes from God, see lest us two.

God cried out: "Adam, where art thou?" Adam said: "I was afraid; I was ashamed, I hid myself." God said: "You wherefore ashamed? You the tree in midst standing have eaten?" The man said: "The woman Thou me gavest to be with, that woman to me of the tree gave; and I ate." God to woman said: "Thou what hast done?" The woman said: "The serpent me lies told; and I ate." God man and woman said: "Ye two both shall die. Ye dust only, and dust only ye return."

Wunna bukki wīnunga; gutta ilpūllāna
yāli; gutta yugār mudyeri punna; ya
murrūmba ṅāmbilleṅu.

Immanuel wunnal Mūmbāl-nūbba
nurriṅ; Wunnal duggai punni; wunnal
bāllūn ḡulpunna.

Wulle ṅāmbillebu waddeli; Mūmbāl
bāndu ḡulleḡunna. Mumbal yari: "Wām-
billebu duggatin waddeli; gutta kālimurri
wunnālina."

Immanuel yari: "Wunna ḡinta kāli-
mul wunnalina; ḡunna ḡinta kalimul;
ḡunna ḡinta būmma, gutta bāllūpa."

Immanuel wunnal murrumba; Wunnal
bāllūn ḡulleḡunnu; ḡulle ṅāmbillebu
waddeli; ḡulle milbulpubun ḡulleḡunna
yugar kalimunna.

Immanuel murrumba; yugar waddeli
wunnalpuddi ḡinēdu. Wunnal paiimbiladin
yuggān: Wunnal mil wullimbadin yuggān;
Wunnal ḡa pidnaḡūtū yuggān; Wunnal
kungīr bulḡunmurri, ḡa milbulpumurri.

Burru waddeli duggatin Immanuel māni,
ḡa kungīrmurri. Wunnale bāḡūr tūbūi

Me a little listen to; I to you will
speak; I not lies tell; talk good for all.

Immanuel he is God's son; He man
became; he died for us.

We all are bad; God angry with us.
God said: "All men are bad; I will
torment them."

Immanuel said: "Do not Thou torment
them; me do Thou torment; me do Thou
smite, that I may die."

Immanuel he is good; He died for
us; we all are bad; we are alive; us not
he torments.

Immanuel was good; no evil within him
dwelt. He sick people healed; He eyes
of blind healed; He also deaf healed; He
dead raised up, and alive made.

Afterwards bad men Immanuel seized
and killed. They a tree straight cut down;

kulkurri; wunnale kurruba bagur kulkurri
 ɲa wūnkamurri; wunnale būdelabo bagūrna
 nūnni. Wunnale Immanuel māni; mīr
 murradi bimberri; ɲa mīr tjidnendi bim-
 berri. Ƙa wunnale Immanuel bāgūrta
 wune: Ƙa Wunnal duran bāgūrta: Ƙa
 Wunnal kungīrpun.

Wunnale bulgunmurri bagūrubba; tarti
 daiemurri.

Immanuel ɲūnūmbo kungīr daieduɲa;
 mūdelaɲo Wunnal kungīr daieduɲa; ɲa
 ɲūnnu kurruba kungīr daieduɲa: kurruba
 mudelago Wunnal bulkurrun milbulpubun.
 Burru Immanuel birradi wundāre; berren
 Wunnal birradi ɲinnenna. Wunnalu ɲul-
 pāna nanna.

they another tree cut down, and laid
 along; they the two trees fastened. They
 Immanuel seized; holes in hands they
 pierced; and holes in feet they pierced.
 And they Immanuel on tree put: and He
 was hung on the tree: and He died.

They took him down from tree; in
 ground laid him.

Immanuel that night dead lay; next
 day He dead lay; and night another dead
 He lay: next to-morrow He came up alive.
 Afterwards Immanuel to heaven went up;
 now He in heaven dwells. He us sees.

From Luke vii. and viii.

Immanuel millendu yana; ɲa Wunnal
 yeatuɲa Kapernaūm; Kapernaūm miantjun;
 ɲuruɲa Kommandant: wunnanūba duggai
 paingo daina; Wunnal tjigenti bāllūni.
 Kommandant Immanuel wīnaɲurri mian-
 tjun ɲīnadu: Wunnal duggatin moyumko
 waiari: "Duggai ɲurriba paingo; inta
 bulka; paii yagulliba." Duggai bulkurri;

Immanuel long spoke; and He came to
 Capernaum. Capernaum, a town. There
 was the chief man: his man sick lay; he
 almost dead. The Commandant Immanuel
 heard in town to be; he men on message
 sent, "Man my is sick; you come! the
 sick heal." The men came; earnestly
 asked Immanuel to come. They said,

tiggen yali Immanuel bulkullibi Wunnale yāli, "Kommandant murrumba duggai." Immanuel yeatūna gulle buggā. Wunnale tjigenti bulkurri ūmpinga.

Kommandant wunnanūba ḡubbuḡa wai-āri; wunnal yālibe, "Wunna bulkul; ḡutta yugar murrumba; wunna ḡinta bulkultu ūmpi ūurribā. K̄inta wulla kunnar yā; ḡinta yā, 'Wunnal yaraipa'; berren wunnal murrumba bai. K̄utta baigal kaiabunda: millen duggatin ḡunna ḡūrpinga kāwunna: K̄utta kunnar yā, 'ḡinta yerrā'; berren wunnal yerri: K̄utta kurruba yāli, 'ḡinta bulka'; berren wunnal bulkurri; ḡutta kurruba yali, 'ḡinta duḡa yuggali'; berren wunnal yuggāri." Immanuel duḡa pīnaḡ. Birribuḡ bugguru buddai: gillūḡin ūnal; yari, "ḡutta yugārpo nānni duggai ḡāmba wunnal. K̄ūndin ḡunna yugar wīnuḡunna. Kār Kommandant ḡunna wīnuḡunna."

Duggatin Kommandantnūbba wirreni ūmpinga; nānna duggana paingo daiida murrumba wunnal yuggān.

Immanuel tarti bulkurri, Gadara tjigenti, Galili. Duggai bulkurri mianjunti wunnana ḡadūn. Maguikū barkil wunnalpuddi ḡinedu; wunnal pidna wuddeli; geranḡ

"The Commandant is a good man." Immanuel went them with. They near came to house.

Commandant his brother sent; he said, "Do not come; I not am good; do not thou come to house my. Thou word one speak; Thou say, 'Let him be well'; at once he well will be. I am a man of power: many men me behind follow: I to one say, 'Thou go'; at once he goes: I to another say, 'Thou come'; at once he comes: I another tell, 'Thou this do'; at once he does it." Immanuel this heard. He greatly wondered: He turned round; He said, "I never saw a man like him. Any besides (him) me not believes. Only the Commandant me believes."

The men of the Commandant returned to the house; they see the man sick lying; well him become.

Immanuel to land came, Gadara near in Galilee. A man came from town him to meet. A demon long time in him dwelt; he was mad; clothes not wore; in house

gerang yugarpo wumbadūṇa; ūmpingga yugārpo ṇinnen; wunnal kungirti ṇinne dūṇa. Wunnal Immanuel nānni; kungain karan wunnalpuddi; yari, "Minyaṇo ṇunna ṇinta, Immanuel nurring Mumbāl-nūbba? Inta wunna, ṇutta muṇan, inta wunna ṇunna kālimul." Immanuel yari, "Maguī, bulkurri duggai puddi."

Tjigen wannana māni, wunnanuba ṇubbuṇ tjidne ṇa murra nūnni; wunnal būggurū kamāri. Ūa maguīdu wunnana kawāne kūdnigulti Immanuel yari, "Naii ṇinta minya"? Maguīdu yari, "Kurumba mulla." Millen maguī wunnal-puddi kurrin. Ūāmbille maguī muṇan, "Wunna ṇulleṇunna waialtu wunku."

Pigpig millenkolle bippudi, tanmunna. Maguī muṇan yari "ṇulle yerrā pigpig, ēko"? Wunnal yari "Yerra." Berren ṇāmbille maguī yeatunga duggaipa pigpigti kurrin; berren ṇāmbille pigpig tubbōrpun Igēren tubburti bipudi bunkin, ṇa tabbiliti wūnuṇin.

Duggatin pigpig inēlta Igēren mient-jinti; ṇāmbilla yari. Duggaitin miēnt-jintiber yeatūṇa, nānnibēr minna yagari. Wunnal bulkurri; Immanuel nānni; duggai maguī inēltu nānni jidnendi Immanuel-nūbba ṇinēdu, gerang gerang pillā, pidna yuggan wunnal. Wunnale yandain.

not dwelt; he with the dead dwelt constantly. He Jesus saw; he cried out; he fell him before, said "What me thou, Immanuel son of God? Thou do not, I beseech, thou do not me torment." Jesus said, "Demon, come from the man."

Often him it seized; his brother feet and hands tied; he the rope broke. And the demon him drove to the forest. Immanuel said, "Name your what?" the demon said "A multitude." Many demons him into entered. All the demons entreated "Do not us send to the deep."

Pigs many on mountain, were feeding. The demons besought, said "We may go to pigs, may we?" He said "Go." At once all demons came, man from the pigs into; at once all the pigs quickly went steep hill tumbled; and in sea were drowned.

The men pigs keeping went to the town; all they told. The men belonging to the town came, they saw what he did. They came, Immanuel they saw; the man the demon had been in they saw at feet of Immanuel sitting, clothes wearing, mind healed he. They were afraid. The men

Duggatin Immanuel-puddi ḡīnēdo yari ḡāmbilla ḡambille duggatin tartibēr Gadara bulkurri Immanuel ḡa muīan; yari "Yerrā ḡinta, yerrā ḡinta"; wunnal kurumba yandain. Immanuel yeatūa kūndūlti, kīrgūmti wirren.

Burru daggai, maguī wunnalpuddi yādeni, bulkurri Immanuel; yari, "ḡutta ḡintapuddi ḡinne." Immanuel wunnalu yari, "yerrā; wirrēr umpingo ḡinnuba; numpa duggaitin taoūn ḡinnu yagariba." Wunnal yeatūa, ḡa duggatin ḡambillaba yari taoūn kurumba wunnalu Immanuel yagari. Burru Immanuel kīrgumti wirēnēbu; duggatin dūtin nānningo; ḡambillabu wunnana ūndaltūḡga.

Duggai, naiī Yaairu, bulkurri; wunnal bunkin tjidna wunnalpuddi; muīan, yari; "ḡinta bulka umpinga ḡurriba: ḡurriba nuringun kunnar kūmbal, berpi kīn; wunnal barumpa balūni." Immanuel yari "ḡutta ḡintaba yurri."

Duggatin kūrukabari wunnana. Jūndāl paīmbila; yugar wunnana murrumba yugali; wunnal ḡūrpīnje bulkurri; ḡādūtin gera ḡgeraḡ Immanuel-nūbba. Berren kao-un dullan; jūndal murrumba baīn. Immanuel yari "ḡāndu ḡunna ḡadūn?" Wāmbille yari "yugar ḡutta." Peter yari; "Bunjern" duggatin ḡinta kurukabari ḡa

Immanuel with abiding told all. All the men of the land of Gadara came to Immanuel and besought; they said, "Go thou, go thou." They much feared. Immanuel came to boat, to other side went across.

Afterwards the man, demon him within, went out, came to Immanuel; said, "I thee with would abide." Immanuel to him said; "Go; return to house thine; shew to the men things to thee done." He went, and to men all said things great to him Immanuel did. Afterwards Immanuel to shore returned, men glad to see Him, all Him were waiting on.

A man, named Jairus, came; he fell down at feet before him; besought, said; "You come to house, my daughter one only, little girl; she almost dead." Immanuel said "I with you will go."

Men flocked around Him. A woman was sick; not her well can they make; she behind came; touched clothes of Immanuel. Instantly blood stayed; woman was well of her disease. Immanuel said "Who me touched?" All said "Not I." Peter said; "Master, men thee flock round and thee press: do you say whome touched?"

ɣinta mumma: Winta yari "ɣādu ɣunna ɣadun?" Immanuel yari; "Kunnara ɣunna ɣadūn; kaia ɣuttabuddi igeren."

Jūndal nānni yugar wunnal murrumba ɣuramun; wunnal jikkebele bulkurri; karan tjidnendi wunnalpuddi; ɣa duggatin buddi ɣambillabo yari; "ɣutta ɣinnuba ɣerangeran ɣadun, berren ɣutta paii yug-
gān. Immanuel yari; "ɣurriba nuringgun murrumba ɣinta! ɣinta ɣunna ɣuipunā ɣwīneūnga; dujinna inta murrumba."

Berren duggatin umpinga Yaairūnubba bulkurri; yari "nuringgun ɣinnuba balūni; wunna ɣundin yāldu." Immanuel wīna-
ɣurri; yari; "yandai wunna; ɣūndu ɣunna ɣuipunā ɣwīneūnga; nuringgun ɣinnuba murrumba paii yugaipa." Burru wunnale ūmpinga bulkurri. Immanuel wunna duggatina bulgutu ūmpinga; ɣūndu Peter ɣa Yakoba ɣa Yohan, ɣa biɣ pudjaɣ kīn-
nūbba. Wambilladu dūɣinnā; yari; "kīn balluni; kīn balluni." Immanuel yari "wunna dūɣidū: yugar wunnal ballun, ɣundu bugankūmbal." ɣambilladu ginden; wineūɣari balunibēr. Immanuel ɣambi llebu kawāne; wunnal kīn murradi māni; wunnal yambari wunnana; yari; "kīn! bulkurai!" ɣūru wīrepinebu; wunnal banka dulpain. Immanuel yari; "tālkūba wunnanu widda." Biɣ ɣa pujaɣ kurrii.

Immanuel said; "Some one me touched; virtue from me is gone."

The woman saw not she able to hide herself; she shaking came; threw herself at feet him before, and to the men all said "I your clothes touched, at once I of sickness was cured." Immanuel said; "My daughter good you you me believing heard enjoy thou good."

Then men of the house of Jairus came; they said, "Daughter your is dead, do not more say." Immanuel heard; he said; "Fear do not, only me believing hear: daughter thy well of disease shall be made." Afterwards they to house came. Immanuel would not let people come into house; only Peter and James and John, and father and mother of the girl. All were weeping; they said; "The girl is dead; the girl is dead." Immanuel said "Do not weep; not she dead; only asleep only." All laughed; they knew to be dead. Immanuel all put out; He the girl by hand took; He called her, said; "Damsel! come!" the soul returned, she soon sat up. Immanuel said "Food to her give." The father and mother wondered.

WORDS USED AT TWOFOLD BAY.

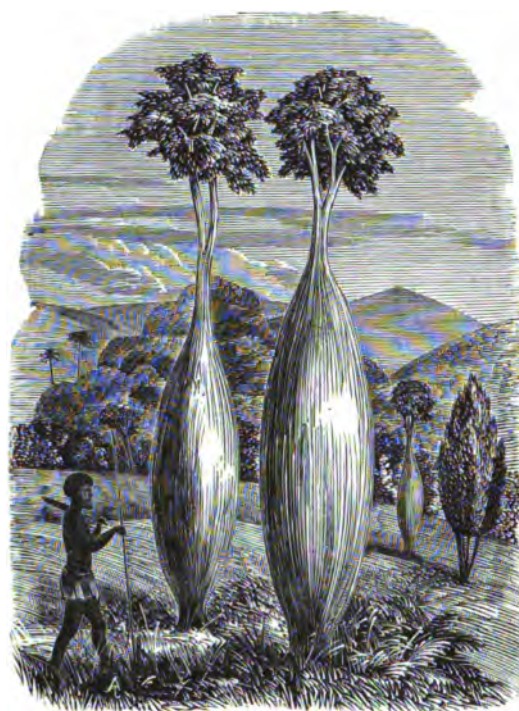
(*From Johnny Wyman, an Eden black, in gaol, 14 October, 1864.*)

In the language spoken about Twofold Bay, 200 miles south of Sydney, the word for God is "Dhurumbulum."

I	gaiadha.
Thou.....	indiga.
I and thou	gaiawung.
We three	gaiowing.
Sin	kurnina.
Pardon.....	wurnuga.
I shall forgive him	Igindaga murada.
I shall not forget it.....	warindunambada.
I shall think of it	winduga.
Father	bābā.
Mother.....	miŋa.
A man courting one's sister	kubbo.
A man married to one's sister	tembi.

Proper names of a family :—

Waiāman.....	father.
Dāduŋ and Maiada	brothers.
Māmuŋ	sister.



THE NAMES OF AUSTRALIA AND ITS INHABITANTS.



THE Aborigines of Australia are called, by Kamilaroi-speaking blacks and neighbouring tribes, "Murri"; westward of the Balonne they are called "Murdin," and about the Weir River, "Mial" (Mee-al); along the coast about Moreton Bay the name of the race is "Djān" or "Dān." As they have no knowledge of the extent of the country they inhabit, the names given to the land can only be regarded as the names of small districts. At Cape York, Australia as known to the inhabitants of that coast is called "Kai Dowdai" (little country), in contradistinction to "Muggi Dowdai" (great country), that is, New Guinea. Mr. M'Gillivray, in his narrative of the Expedition of the "Rattlesnake," gives the above as the names used by the Aborigines for Australia and New Guinea. He renders "Kai Dowdai" Great Dowdai, and "Muggi Dowdai" Little Dowdai. But "Kai" means little in Kamilaroi; and muggi looks like a modification of "murri," great. To those who live near Cape York, and pass to and fro across the Strait, without any means of knowing the real extent of Australia or New Guinea, the low narrow point of land which terminates in Cape York must appear very small, compared with the great mountain ranges of New Guinea. Regarding "dowdai" as a variation of "towrai," a country, I think it probable that "Little Country" was the name given by the Aborigines to Australia. It may be that those of the race of Murri who first came into this land, passing from island to island,

until they reached the low narrow point which forms the north-eastern extremity of this island continent, gave the name Kai Towrai (Little Country) to the newly discovered land; and as they passed onward to the south and west, and found out somewhat of the vast extent of the country, the necessities and jealousies of the numerous families that followed them forbade their return. The current of migration was ever onward towards the south and west; and therefore, the north-eastern corner of Australia was always the dwelling-place of a people ignorant of the vast expanse beyond them, and willing to call it still "Kai Dowdai," the Little Country.





BY AUTHORITY:

THOMAS RICHARDS, GOVERNMENT PRINTER, SYDNEY, NEW SOUTH WALES.—1888.

